GAZETTEERS

OF

MÁRWÁR, MALLÁNI

AND

JEYSULMERE.

BY

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MÁRWAR GAZETTEER.

Chapter I.

I. Boundaries. Area.—Márwár, or, as it is sometimes called after its capital, Jodhpore, is the largest in extent of the Rájputáná States. It is bounded on the north by Bickáneer and Shaikháwáti; on the east by Jeypore and Kishengurh; on the south-east by Ájmere and Merwárrá; on the south by Sirohee and Palanpur; on the west by the Rann of Kachh and the Thar and Párkar Districts of Sind; and on the north-west by Jeysulmere. It lies generally between 24° 30′ and 27° 40′ north latitude and 70° 0′ to 75° 20′ east longitude. Its greatest length N.E. and S.W. is about 290 miles, and its greatest breadth 130 miles, and it contains an area of 37,000 square miles.

II. Configuration.—The configuration of the country may be briefly described (as referred to below in the paragraph on geology) as a vast sandy plain, with, in the S.E. third of the district, or to the S. of the Luni River, various isolated hills of the same description as the Áravalli range, but none of these hills are sufficiently elevated or extensive to deserve the name of mountain ranges.

III. Soils.—The soils of Márwár may be classified under the following heads: Baikal, the most common, is a light sand, having little or no earthy admixture, and only fit for the production of bájrá, moth, and mung, til, sesamum, water-melons, and other cucurbitaceous plants.

Wheat is chiefly grown in a rich soil known as chikni (clayey).

Pílá is a yellow sandy clay adapted for barley, tobacco, onions, and vegetables.

Safedi (white) is a soil of a siliceous nature only productive after heavy rains, and khári, alkaline earth, poisonous to all vegetation.

IV. Geology.—The geological characteristics of the country are somewhat complex, and vary considerably as the district is traversed from east to west. The south-eastern boundary, *viz.*, Merwárrá and the Áravalli range, part of which, towards the south, is within the frontier of Márwár, consists principally of metamorphic rocks which rise precipitously from the Márwár plains, in some localities attaining an elevation of 3,000 feet. The metamorphic or transition rocks, found in that part of the Áravallis bounding Márwár, are chiefly gneiss, hornblende, quartz, and mica-slate, but in the higher hills bands of basalt and porphyry are seen, and occasionally granite, which, more towards the south, becomes the principal feature of the highest part of the range, as at Ábu. Passing from the Áravallis towards the west, the surface, even at the base of the mountain range, is found to be sandy; but the under stratum appears to be chiefly gneiss, hornblende, mica-slate, and quartz, all of which may be seen cropping up through the surface sand, and in some localities attaining an elevation of 800 to 1,000 feet. The aspect of the country therefore, as far as the Luni River (which passing through the southern district divides Márwár into two unequal parts), is that of a sandy plain, with here and there bold, picturesque, conically shaped hills rising to the elevation above noted. These hills or rather rocks are most numerous near the Áravallis, becoming gradually more widely separated as the Luni is approached. The most prominent of these formations are the Nádolai hill on which a colossal stone elephant has been placed; the Punnagir hill near Jádhan; the Sojat hill; the hill near Páli; the hill near Gundoj; the Sánderáo hill; the Jálor hill, and various others of minor note and size. Immediately around these hills the surface is hard and stony, gradually passing into sand, which becomes more heavy as the eastern and northern districts are approached. After crossing the Luni, or at about one-third of the breadth of the principality, these conically shaped hills are less numerous and sandstone appears, but the metamorphic rocks are not lost sight of until the range on which the capital (Jodhpore) is situated is passed. The geological nature of the country round Jodhpore is especially interesting. The fort commanding the city is built on a sandstone formation rising to the height of 800 feet, having to the north cones of porphyry and masses of trap of various descriptions, placed in juxtaposition to the sandstone. The layers of this sandstone are usually parallel with the horizon, and they generally rise abruptly out of the sand below, but are sometimes visibly

supported by trap or metamorphic rock. In some places porphyritic trap is ranged in stairs, and has apparently been thrown up at a later date than the sandstone, without having materially damaged the stratification of the latter. The country to the north of Jodhpore is one vast sandy plain called Thull or sandy waste, only broken by sand hills or tebás, which, commencing in Márwár, stretch into Bickáneer in the north, and into Jeysulmere, Sind, and Malláni in the west and south. Occasional oases are met with in this district; but water is exceedingly scarce, and often from 200 to 300 feet from the surface. It is conjectured that the substratum of this part of the country is sandstone, as that is passed through in sinking the deep wells, but no special investigations have been made.

Of mineral there are none in Márwár. Zinc used to be obtained in small quantities near Sojat.

The country is rich in salt, which is obtained in large amounts from the natural lake of Sambhar, and from various similar but smaller collections of brackish water. At Pachpadrá in the south and at some other places salt is also crystallized from the water of wells.

Marble exists in profusion at Makráná in the north, and also in smaller masses near Gháneráo on the south-east border.

V. Rivers and Lakes.—The river Luni takes its rise in the lake at Ájmere; it is at the fountain-head called the Ságar Matti; it is joined at Govindgar by the Sarsuti, which has its source in the Pushkar lake, and at that point takes the name of Luni. From Govindgar this river flows in a south-westerly direction through Márwár, and is finally lost in the marshy ground at the head of the Rann of Kachh. It is fed by numerous tributaries chiefly from the Áravalli range of mountains. In heavy floods, which occur however very rarely, it overflows its banks in the district of Malláni. The local name of this overflow is Rel, and whenever such an occurrence takes place, the crops of wheat and barley grown on the thus saturated soil are very fine. Wells are dug in the bed of this river in all the districts of Márwár through which it flows, *viz.*, Jetaran, Sojat, Jodhpore, Siwána, and Sáchor, and large tracts are irrigated in this way, on which crops of wheat and barley are grown. There is a saying in Márwár that half of the produce of the country, in so far as cereals are concerned, is dependent on the river Luni, and

this is undoubtedly the case. It attains its greatest breadth in the Sáchor and Malláni districts. The water of the Luni is very salt and brackish, and that of the wells dug in its bed is generally the same, but those sunk at a distance of 20 or 30 yards on the banks of the river produce comparatively sweet water, and the inhabitants of all the villages situated in its neighbourhood depend for their supply of drinking water on these wells.

Melons and the singhárá nut *(trapa natans)* are grown in great quantities in the bed of the river in the dry season.

The Jojri rises in the Merṭá District of Márwár, and falls into the Luni about 15 miles to the south-west of the capital.

The Sukri has its source in the Sojat District of Márwár and joins the Luni.

The Gueá Bálá rises in the hills of Kápura, Parganá Sojat of Márwár, and empties itself into the Luni near Sathlána.

The Reria or Páli river rises in hills near Sojat, and joins the Gueá Bálá. The people of Páli, by which town it flows, continually use the water of the Reria for dyeing purposes; they dig shallow earthen wells two or three feet deep in the land of the river bed, just above the water level, and boil the water, mixing the dyeing materials in it; the water has some peculiar chemical qualities, its effect being to give a certain permanency to the colors used by the dyers.

The Bándi rises in the Áravallis near Siriari and falls into the Luni.

The Juwái rises in the Áravallis, flows west past the cantonment of Erinpura, where, when in flood, the river is of extreme breadth, and joins the Luni near Gúra.

The only lake in Márwár is the famous salt lake of Sambhar, which is thus described by Colonel Brooke in his report on the Famine in Rájputáná of 1868-69:—

"North of Ájmere occurs a depression in the Áravalli, the dividing ridge of Rájputáná. The country is also gradually depressed for a distance of 30 or 40 miles on either side, and forms a hollow where a lake 30 miles long has been formed. This great basin must have been filled with salt-water by the receding waves in some former geological era,

when Rájputáná was upheaved from the sea. As the mass of water diminished by evaporation, the clay bed became saturated with salt. The waters of each rainy season flowing into the lake dissolve a portion of the brine, which crystallizes again in the hot weather. Two other depressions of the same kind exist, one in the north of Márwár at Didwáná, and the other in the south at Pachpadrá. The sale of salt at the Sambhar lake may be calculated at 1,600,000 maunds, and at Didwáná and Pachpadrá at three-fourths of the above, or 1,200,000 maunds yearly—total 2,800,000 maunds."

There are a few jhils or marshes in Márwár, notably one in the Sáchor District, which covers an area of 40 or 50 miles in the rainy season, the bed of which when dry produces good crops of wheat and gram.

VI. Climate and rainfall.—The climate of Márwár may be emphatically indicated by one word, dryness, which even in the monsoon period is comparatively speaking the principal characteristic. This arises from various causes, which must be briefly considered before the peculiarities of the climate can be even cursorily appreciated. The chief conditions modifying climate in Márwár may be stated as follows :—

1*st.*—The geographical position of the country; 2*ndly*, the geological nature of the surface; 3*rdly*, the absence of forest cultivation and vegetation. How these conditions modify the climate and influence public health must now be noted.

1*st.*—The geographical position of the country. As before observed, Márwár extends from Sirohee, Palanpur, and the Rann of Kachh in the south, to Bickáneer in the north, a distance of some 290 miles, and from the Áravalli mountains, which separate it like a wall from the more fertile districts of Meywár in the east, to the Rann of Kachh, Umarkot, and the Thar deserts in the west, being at its widest part nearly 130 miles across. The country is therefore without the range of the full force of the south-west monsoon from the Indian Ocean, and entirely removed from the influence of the south-east monsoon from the Bay of Bengal. Also the clouds from the south-west before arriving over Márwár must float above extensive arid districts, as the sandy tracts of northern Gujrát, Kachh, the Rann, and the desert districts of Umarkot and Párkar. This results in a very small rainfall, which taking the centre of the country, Jodhpore, as the guide (at

which place only have meteorological observations been recorded and those only recently) does not often exceed the average of five and a half inches; and is most frequently much less, although occasionally a larger fall may occur. This small rainfall alone under a tropical sun is sufficient to account for much of the characteristic dryness of the climate.

2ndly.—The geological nature of the district which again induces dryness of atmosphere. The surface consists of sand, lying on a substratum of ferruginous sandstone, in which numerous concrete siliceous and chalk formations are found. In many places metamorphic rocks, consisting principally of gneiss, mica-slate, quartz, and hornblende, rise through and far above the sandstone and surface sand. These eminences, generally of a conical shape, are called *Mers*, and towards the west of the district they give place to the tébás or sand hills of the desert. What little rain does fall, must therefore be immediately absorbed by the thirsty sandy soil of the country, and by the still more sandy surface of the beds of the one river, and of the comparatively few water-courses, furrowing the land. This one river, the Luni, contains only scanty pools of water, and its tributaries are dry during ten months of the year. Hence, in the absence of lakes, there can be no moisture in the atmosphere from the evaporation of the water.

3rdly.—The absence of forest cultivation and vegetation is well known to add to the dryness of a climate, and it is also well understood that the rainfall is usually comparatively smaller or larger in proportion to the amount of forest and vegetation existing. In Márwár there is no forest, and in comparison with other districts, very little cultivation or jungle. The sandy soil, the brackish water nearly everywhere found, and the prevalence of the saline efflorescence, known as *reh*, are the principal reasons why there is so little of either wild jungle growth, or of cultivated ground. Thus all conditions unite in producing that extraordinary dryness, characteristic of Márwár.

The next most striking peculiarity of the climate is the extreme variation of temperature, which occurs during the cold season between the night and the day. This depends in a great degree on the dryness of the atmosphere, the heat given off by the earth at night passing freely through dry air, whereas it is absorbed and retained by the damp of a moist atmosphere. Thus it occurs that on the sandy soil of

Márwár, while the nights may be sufficiently cold for ice to form, the days are often marked by a temperature of 90° F. in the shade of a tent.

The diseases prevailing are those which would be theoretically expected under such climatic conditions, *viz.*, malarious or paroxysmal maladies, especially in the autumnal season, when the extremes of temperature are first experienced. Skin affections are also very prevalent, depending probably partly on the bad water and indifferent food of the lower classes, and partly on their dirty habits, the latter being in some degree the result of a scarcity of water for household and personal use. The food of the people, consisting chiefly of bajra, is also instrumental in the production of dyspeptic complaints, which would be even more prevalent, were it not for the abundance and cheapness of salt throughout the country. Guinea-worm and mycetoma or madura foot are also diseases of the soil. Of epidemic maladies, small-pox is the most prevalent, occurring periodically with some violence. Cholera, however, comparatively seldom presents itself, and it more rarely penetrates the semi-desert districts to the west of the capital of Márwár.

Chapter II.

Preface.

I. History.—The present ruling Chief of Márwár is His Highness the Mahárájá Jaswant Sing, who holds that position by right of being Chief of the Ráthor clan of Rájputs, to whom the territory belongs. As will be seen below, the founder of the Márwár dynasty migrated from Kanouj, and in less than three centuries his descendants spread over an area of four degrees of longitude and the same extent of latitude, or nearly 70,000 square miles. In short the Ráthor race from its warlike and aggressive propensities became the most powerful clan of the Rájputs, and several independent States were founded by offshoots from it, among which may be mentioned the States of Bickáneer and Kishengurh in Rájputáná, and Edar and Áhmadnagar in Gujrát.

Though the early history of Márwár is wrapt in obscurity, still there is reason to believe that the Játs, the Minás,

and Bhils originally held the country in separate petty Chiefships, before the great Ráthor conquest. General Cunningham states that the kingdom of Gurjara, in which he includes Márwár, was ruled by a Gujar Prince, but there is no record of such a dynasty in the local annals or legends, nor any remnant of a Gujar race;* contemporaneously with the great Hindu dynasties of Dehli, Kanouj, and Chitor, portions of the vast tract then known as Márwár were ruled by Pariáhar, Gohil, and Deorá clans of Rájputs.

This was the era immediately preceding the fall of the Ráthor sovereignty of Kanouj in A.D. 1194. The local historians record that subsequent to that event Shivají, grandson† of Jai Chand,‡ the last King of Kanouj, entered Márwár on a pilgrimage to Dwárká, and halting at the town of Páli, he and his followers displayed their valour by repelling large bands of marauders. At the entreaty of the Bráhman community of the place, who were greatly harassed by constant raids of plundering bands, Shivají agreed to settle among them and become their protector. The Ráthor Chief, acquiring land and power around Páli, gained there the first footing in his future kingdom. His son and successor, Ásthán, extended the domain by conquering the land of Kher from the Gohil Rájputs, and established his brother Soning in Edar,§ then a small principality on the frontier of Gujrát. The succeeding Chiefs were engaged in perpetual broils with the people they had settled among, and it was not till Ráo Chandá, the tenth in succession to Shivají, that Mandor, then the capital of Márwár, was, after several attempts to wrest it from the Pariahar sovereign, acquired by the Ráthors in marriage. From the time of Chandá, A.D. 1382, the actual conquest of Márwár by the Ráthors may be dated. Chandá was succeeded by Ráo Rir Mal, a famous warrior as well as King. Jodha, the youngest of his 24 sons,‖ ruled after him, and founded the city of Jodhpore which he made his capital. He had fourteen sons, and from this numerous progeny the principal Ráthor clans and feudal Chiefs of Márwár were founded, and the whole land over-

* In Márwár the word Gujar is used for Gujrát.

† By some accounts the nephew.

‡ The dynasty of Kanouj is said to have lasted fourteen centuries from the first Sovereign Naen Pál to the last Jae Chand; it was completely overthrown by Shahábuddin, the Áfgán Chief of Ghor, who had invaded India.

§ *Note.*—This branch was eventually ejected about 1525 by the Muhammadan King Moor Ghaffár Sháh (Gujráti), but Edar was again recovered by the Ráthors.

‖ *Note.*—Not eldest as stated by Tod's Rájasthán, Volume I.

spread. Ráo Jodha died in 1489, and to him succeeded Satel, his eldest son, who met his death in 1492, in a fight with a band of Patháns who had carried off a number of women from a fair then being held at Pipár. After him came the second son of Jodha, Ráo Sujá, who occupied the *gaddi* of Márwár for 27 years. Ráo Sujá's son died during his father's lifetime, leaving two sons by two mothers; the elder Biram Deo was set aside, and the younger Ganga succeeded on the death of his grandfather. It was during the reign of Ráo Ganga that the Ráthors fought under the standard of Meywár, led by Sanga Ráná, against the Mogal Emperor, Bábar, in the fatal field of Khánuá in 1528, in which his grandson, Ráo Mal, was killed. Ganga survived this disaster only four years, and was succeeded by Ráo Maldeo in 1532, during whose occupation of the Chiefship, Márwár attained to its zenith of power, territory, and independence. When the Emperor Humáyun was driven from the throne by Sher Sháh, he sought the protection of Maldeo, but in vain. Maldeo however derived no advantage from his inhospitality, for Sher Sháh in 1544 led an army of eighty thousand men into Márwár; the struggle was a severe one, but the first *levée en masse* of the descendants of Shivají, arrayed in defence of their natural liberties, was defeated, though so near was victory resting with the Ráthors, that Sher Sháh, at the close of the fight, is said to have exclaimed, *apropos* of the sterility of the soil of Márwár unfitted to produce richer grain, "he had nearly lost the empire of Hindustán for a handful of barley." In 1561, Akbar, probably in revenge for Maldeo's inhospitable treatment of his father, invaded Márwár, and captured Merta and the important fortress of Nágor, both of which places were conferred by Akbar on the younger branch of the family, the Chief of Bickáneer, now established in independence of the parent State. In A.D. 1569, Ráo Maldeo succumbed to necessity, and in conformity with the times, sent his second son, Chandarsen, with gifts to Akbar, then at Ajmere, which had become an integral part of the monarchy; but Akbar was so dissatisfied with the disdainful bearing of the desert King, who refused personally to pay his court that he not only guaranteed the free possession of Bickáneer to Ráo Sing, but presented him with the *farmán* for Jodhpore itself with supremacy over his race. Chandarsen appears to have possessed all the native pride of the Ráthor, and to have been prepared to contest his country's independence, in spite of Akbar and the claims of his elder brother, Udae Sing, who eventually

was more supple in ingratiating himself into the monarch's favour. At the close of life, the old Ráo had to stand a siege in his capital, and after a brave but fruitless resistance was obliged to yield homage and pay it in the person of his son, Udae Sing, who then became, as the native chroniclers say, the servant of Akbar. Maldeo died in 1563, and was succeeded by Chandarsen, who, though junior, was evidently the choice both of his father and the nobles, who did not approve of Udae Sing's submission to Akbar. Chandarsen was slain in the storm of Sewáno by the royal troops, under, it is supposed, the command of Udae Sing, who then obtained possession of the *gaddi* and gave his sister, Jodbáí, in marriage to Akbar. On this the Emperor not only restored all the possessions he had wrested from Márwár, with the exception of Ajmere, but several rich districts in Málwá. Udae Sing was not ungrateful for the favours heaped upon him by the Emperor, for whom his Ráthors performed many signal services. He received the rank of Rájá from Akbar in 1584, and died in 1596, being succeeded by his son, Rájá Sur Sing, who also attained to high honor with Akbar, for whom he conquered Gujrát and the Dakkhan. As a reward for his great services, he held from the Emperor, in addition to his native dominions of Márwár, five great fiefs in Gujrát, and one in the Dakkhan. On the occasion of the contests amongst the four sons of Sháh Jahán, Jaswant Sing, second son of, and successor to, Rájá Sur, was appointed generalissimo of the army sent to oppose Áurangzeb near Ujjaen; his vanity made him delay his attack until Murád joined his brother, in order that he might have the pride of saying that he had triumphed over two Imperial Princes in one day; that triumph, however, was denied him, for after a long and murderous conflict he quitted the field a vanquished man, though exhibiting to the last abundant proof of his own contempt of danger.

Jaswant Sing subsequently made peace with Áurangzeb, who however never forgot the former part taken against him, and to get rid of him appointed him to lead an army against the Áfgáns; and during his absence caused the death of his only son, Prithí Ráj, by means of a poisonous robe.

Jaswant Sing died beyond Atak in A.D. 1681. His wife, who was with him, was in her seventh month of pregnancy. She determined to become *sati*, but was prevented; and shortly after gave birth to a son, named Ajit. As soon as she was able to travel the Ráthors

prepared to return to their native land. Áurangzeb carried his vengeance towards Jaswant Sing even beyond the grave, and commanded that the infant should be surrendered to his custody, offering to divide Márwár amongst the Ráthor Contingent if they would surrender him, but the offer was in vain. A severe battle was fought at Dehli on Áurangzeb's attempting to obtain forcible possession of the young Ajit, and in the midst of the contest the infant Prince was saved by being concealed in a basket of sweetmeats and entrusted to a moslem who made him over to a man named Durgá Dás. This loyal and faithful adherent succeeded in carrying off the heir to the *gaddi* of Márwár to a place of concealment amongst the hills of his own country.

After this, Áurangzeb invaded Márwár, took and plundered Jodhpore, sacked all the large towns, destroyed the Hindu temples, and commanded the conversion of the Ráthor race. This cruel policy cemented into one bond of union all who cherished either patriotism, or religion; the Rájputs cast aside all private feuds and combined to a man against the Emperor, and in the wars which ensued Áurangzeb gained, for a time at least, little of either honor or advantage. In 1680-81, he suffered a disastrous defeat at the hand of the Ráthors, who instigated his fourth son Akbar to rebel by promising to support him in a dash at the Imperial throne; he restored young Ajit to the *gaddi* of his ancestors, and it was then that the Ráthors rallied round Akbar, that years of anarchy prevailed, and the sovereignty of Márwár was again taken from them.

In 1710, Sháh Álam made friendship with the Chief and restored to him the nine districts comprising his ancient kingdom. When the Saiads were in power, Ajit first coalesced with, and afterwards roused their ire, and they invested Jodhpore. Abhae Sing his son was taken to Dehli as a hostage, and amongst other conditions insisted on, was the giving of a daughter in marriage to Farrokhsiar. To this marriage may be ascribed the rise of the British power in India, for Farrokhsiar was at the time afflicted with a dangerous malady (a white swelling or tumour on the back) rendering necessary a surgical operation, retarding the nuptials between him and the Ráthor Princess, and even threatening a fatal termination. A mission from the British merchants at Surat was at that time at court, and as a last

resource the Surgeon attached to it was called in, who cured the malady and made the Emperor happy in his bride. He desired the Surgeon, Mr. Hamilton, to name his reward, and to the disinterested patriotism of this individual did the British owe the first royal grant or *farmán* conferring territorial possession and great commercial privileges. Ajit was much mixed up with all the intrigues that occurred in the Imperial Court prior to the death of Farrokhsiar, but when the latter event occurred, Ajit refusing his sanction to the nefarious schemes of the Saiads, returned with his daughter, the Emperor's widow, to Jodhpore, leaving his eldest son Abhae Sing at court. The Saiads threatened destruction to Márwár, and ultimately succeeded in persuading Abhae Sing that the only mode of arresting its ruin was his own elevation. He and Bakht Sing were the two elder, by one mother, a Princess of Bundi, of the twelve sons of Ajit. To the latter Abhae Sing wrote promising him, in the event of the death of their common father, the independent sovereignty of Nágor, and then (in 1725) was committed the foulest crime in the annals of Rájasthán, the murder of Ajit by his son Bakht Sing. Abhae Sing succeeded to the *gaddi*, and at the time of the rebellion of Sirbaland Khán rendered immense service to Muhammad Sháh, heading, in 1731, a force against Áhmadábád, where he fought and conquered the rebel.

Abhae Sing returned to Jodhpore with the spoils of Gujrát, and strengthened his forts and garrisons, determining in the general scramble for dominion, which was then going on, not to neglect his own interests. After this, internal disputes arose between Abhae Sing and his brother Bakht Sing. The former died in 1750, and was succeeded by his son Rám Sing, and from this date, and from the parricidal murder of Ajit Sing, may be traced the many disasters which befel the Ráthors. A feud arose between Rám Sing and his uncle, Bakht Sing, and a fierce fight took place at Mertá, in which the former was beaten, and fled to Ujjain, where he found the Mahárátta leader, Jae Ápá Sindhiá, and with him concerted measures for the invasion of his country. In the meantime Bakht Sing, the parricide, met his death, it is said, by means of a poisoned robe given him by his aunt, the wife of the Jeypore Prince, Ishwari Sing, a Princess of Edar, then ruled by another son of Ajit, and Bijae Sing, his son, was proclaimed. Rám Sing assisted by the Mahárattas gained a victory over Bijae Sing, but the former

considering that their time could be employed more profitably on richer lands, a compromise ensued, and the cause of Rám Sing was abandoned, on stipulating for a fixed triennial tribute, and the surrender of the important fortress and district of Ájmere in full sovereignty to the Mahárattas. After this Márwár enjoyed several years of peace; but the rapid strides made by the Mahárattas towards universal rapine, if not conquest, compelled the Rájputs once more to form an union for the defence of their political existence. The battle of Tonga ensued, in which the Mahárattas under DeBoigne were defeated, and Sindhiá compelled to abandon, not only the field, but all his conquests for a time. Bijae Sing by this victory redeemed Ájmere and declared his tributary alliance null and void; but his triumph was not destined to be a lengthened one. In 1791 the murderous battles of Pátan and Mertá took place, in both of which the Ráthors were defeated by the Mahárattas under DeBoigne, and the result was the imposition of a contribution of six hundred thousand pounds. Bijae Sing died in 1794 and was succeeded by his grandson, Bhím, who was in turn succeeded by Mán Sing, to whom the alliance of the British Government was offered and a treaty drawn up; but it was not ratified, and Mán Sing having meanwhile given assistance to Holkar, the treaty was formally cancelled in May 1804, and he left to his own resources. Thereafter troubles came thickly upon Márwár, owing to internal disputes regarding the succession of Dhokal Sing, a reputed son of Bhím Sing, and a disastrous war with Jeypore, in which the aid of the great Pindári freebooter, Amir Khán, was obtained first by Jeypore and then by Jodhpore. The Khán thus became for a time the arbiter of affairs in Márwár, and after plundering the treasury left the country with its resources exhausted. Meanwhile Mán Sing refused to take any part in State affairs and feigned insanity. At length he was recommended to nominate his only son, Chatar Sing, as his successor, to which he acceded. The Minister of the young Prince sent envoys to Dehli to seek an alliance with the British Government, and in January 1818, at the commencement of the Pindári war, a treaty was concluded by which Jodhpore was taken under the protection of the British Government. Chatar Sing died shortly after the conclusion of the treaty, whereupon his father threw off the mask of insanity, and resumed the administration. Internal dissensions however continued, and in 1839, in consequence of disputes with the nobles and the entire subjection of the Mahárájá to the priestly influence

of the Náths,* the misgovernment of Jodhpore became such that the British Government was compelled to interfere.

A force was marched to Jodhpore, of which it held military occupation for five months, and Mán Sing executed a personal engagement to ensure future good government.

Mán Sing died in 1843 without natural heirs and without having adopted a son. He was the last descendant of Abhae Sing, and the succession now lay between the Chiefs of Edar and Áhmadnagar in Gujrát in the Bombay Presidency. Edar was the nearest of kin, but the selection being left to the widows, nobles, and State officials, they chose Takht Sing of Áhmadnagar, whom, with his son, Jaswant Sing, they invited to Jodhpore.

Owing to constant disputes between the Darbár and the Thákurs, the affairs of Márwár remained in an unsatisfactory state during the administration of Mahárájá Takht Sing, but he was a loyal Chief, and did good service during the mutinies. He died in February 1873, and was succeeded by his eldest son, Mahárájá Jaswant Sing, the present ruler of Márwár.

II. Form of government, with account of ruling family or dominant classes.—The ruler of Márwár is styled Mahárájá, and holds that position as head of the clan of Ráthors, whose ancestors first conquered the country and who have ever since possessed it. The constitution has hitherto generally been described as feudal, but exception has been taken to this term by recent writers of authority, and it may be better explained by calling it that of a tribal suzerainty rapidly passing into the feudal stage. The institutions of Márwár are highly favourable to general peace and the protection of personal property, provided that the tribal Chiefs live in harmony with their suzerain and with one another, for there is a chain of authority running from the ruler to the possessor of a circle of a hundred villages, and of one village, and of well mounted and armed foot stationed throughout the country, which must bid defiance either to foreign or domes-

* *Note.*—Mán Sing had always been at variance with Mahárájá Bhím Sing; he had long held Jálor in spite of frequent attacks made against him, but was reduced to the last extremity and on the eve of surrendering himself and Jalor, when he was relieved from his perilous situation by the death of Bhím Sing, he attributed his escape to the intercession of a *jogi* or holy man, named Deonáth—the prænomen signifying the deity, and the latter a tribe of Gusháins, for whilst consulting him on capitulating, Deonath cried out wait for a day or two, I will bring about your deliverance. After that Mán Sing deserted the religion of his forefathers, and Deonáth became his divinity and steward of all spiritual mysteries, or his faith, and thus it was that the Náths obtained such influence over him.

tic aggression. The rights of all classes of the agricultural community are well defined, understood, and thoroughly respected, except in periods of anarchy or misrule. The Pattáit or tribal Chief of any magnitude is the ruler of his estate, and the judge almost exclusively in all matters of civil and criminal jurisdiction over his people. The duty has descended from father to son for a period generally of some hundreds of years, all parties are bound together by a sense of present interest and past advantage, so that in addition to what has been considered by the first authorities as the bulwark of the rights of the people of India, the village community, the people of Márwár have a community of villages belonging to each Pattáit and a community of Pattáits, all linked together in a chain of common defence against the despotism of the throne and foreign aggression. The Thákurs of Márwár owe military service to their suzerain, and exact the same from their brethren to whom assignments of land have been made, and these form his following, the whole constituting the following of the suzerain himself. The Thákur and his brethren are entitled to the Government share of the produce from those, either proprietors or others, who cultivate the land, and these small possessions are, in the opinion of those who have had opportunities of judging, better managed than the fiscal lands, and the people happier under them.

The fiscal lands are managed by Hákims, appointed and removed at the pleasure of the Chief or his Minister, who exercise for the time the same jurisdiction in these lands as the Thákur does permanently over his estate, and, as the general conservators of the peace, a certain degree of authority over the Thákurs themselves. The actual fiscal lands in Márwár hardly amount to a fifth of those in the possession of Thákurs and Jágirdárs, and are not so well managed, yet everywhere the right of Government to a certain money rate or share of the produce is so well understood that the agricultural classes everywhere live in comparative security. In fine there is no community so exclusively tribal and under such mixed jurisdiction as that of Márwár. The Mahárájá, as the tribal suzerain, often finds it difficult to pass a decision or give directions in cases coming before him, mainly owing to his position, which is that of one exercising limited jurisdiction over an aristocracy consisting principally of his brethren and kinsmen.

Administrative Subdivisions.—The administrative subdivisions of Márwár are twenty-one in number, each presided over by a Hákim.

Chapter III.

I. Principal crops.—The principal rain crops grown are pulses and millets, bájrá, moth, til, and jawár, the first two named are extensively produced in the sandy tracts, the former is sown as early as possible, even in May, should any rain fall in that month, the latter in August, the former takes three months, the latter six weeks to ripen. Besides these cereals large quantities of melons spring up, which supply food for a considerable portion of the year, and when abundant are allowed to be plucked by any passer-by, and even the cattle are fed on them; the seeds are dried, ground, and mixed with flour for food. In the fertile portion of Márwár, enclosed within the branches of the Luni, wheat and barley are produced in considerable quantities: these are sown in October, and reaped generally in March and April. Cotton is occasionally seen near wells, but the staple is generally poor. Opium is cultivated in the S.E. portion of the district in the vicinity of the Áravalli range of hills, where the water is sweet, and the soil rich. Tobacco and sugar-cane are also, but not extensively, grown.

II. Agriculture.—In the sandy parts of Márwár the rain sinks into the soil and does not flow off the surface, so that a very small rainfall suffices for the crops. When the rainy season commences, the sand hills are ploughed by camels, and the seed planted very deep in the ground. After it has sprouted, a few showers, at long intervals, bring it to maturity, and as the light built desert camels walk quickly, each householder is able to put a large extent of ground under crop. The produce in a favourable season is more than is necessary for the wants of the population, whilst unfortunately the means of storing grain are difficult to be got, as burnt earthen vessels for the purpose have to be brought from long distances; the surplus produce is therefore frequently left on the ground to be eaten by cattle. The karbi or bájrá stalks, which make excellent food for cattle, are little heeded in good years when rich grass is

plentiful. Generally speaking, neither karbi nor grass is cut nor stacked, as a stand by against bad seasons.

The most fertile districts of Márwár are—1*st*, Godwar; 2*nd*, Sojat; 3*rd*, Jetaran; 4*th*, Mároth. Wells with abundant supplies of good water are to be found in each, and both springs and autumn crops are grown. After these come 1, Merta; 2, Jálor; 3, Jodhpore; 4, Sáchor; 5, Nágor. In one-half of each of these districts, where wells are plentiful, both spring and autumn crops are raised, in the other half, and in all the other districts of Márwár, where the crops are dependent on the rainfall alone, and where there are no wells or other modes of irrigation, only autumn crops are grown.

III. Irrigation.—Large masonry bunds are scarce in Márwár, but the cultivating classes are very careful to make the best use they can of the scanty rainfall which is usually their lot. A number of them join together and enclose as much land as they can, with a small earthen embankment, which they surround with thorns to prevent the ingress of animals, the water is allowed to collect for three months and the soil is then thoroughly saturated, and produces, without further irrigation, good crops of wheat. Irrigation is also extensively carried on by both Persian and ordinary wells, where the water is not more than 75 feet in depth; beyond that depth well irrigation is not profitable.

IV. Land revenue.—No uniform system of assessment prevails in Márwár; it is different in different districts, but one-third of the actual produce is the prevailing rate. In Nágor the land yields one luxuriant rain crop, of which the extreme share of one-half falls to the landlord. In the Thal or sandy portions of the State, where labour is scarce, and where the ground yields poor and uncertain returns, the landlord's share sometimes falls as low as one-fourteenth.

There are different modes in which the Darbár or the Jágirdár's portion of the produce of the soil is realized from the cultivator. They are as follows:—

1*st*. *The láta mode.*—All the produce of the harvest is reaped and collected at one, two, or more places close to the village, and after threshing out, the Darbár portion is taken in kind on the spot, having been duly measured or weighed.

2*nd*. *The kunta mode.*—The same process is gone through with this difference, that the Darbár portion of the

produce is taken by guess or calculation, without undergoing the process of weight or measurement. This is an unpopular mode, against which the cultivators generally complain.

3rd. The kánkar kunta mode.—The total amount of the produce of the harvest is calculated while the crops are standing, and the Darbár portion in kind, or in cash, taken on the strength of that calculation.

4th. The mukata mode.—By which a fixed rate per bighá in cash is realized from the cultivators. These rates are different for different kinds of produce.

5th. Bighári mode.—By this mode, a fixed rate per bighá, after measurement, is levied, in cash, or in kind.

6th. The gugari mode.—By this mode, a fixed amount of produce in kind is received generally from well lands.

Of these six modes the first is the most acceptable to the cultivators.

The village officials are as follows:—

1st.—The havaldár or holder of trust, who collects the revenues for the Darbár, or for the Jágirdár, and is also the police officer of the village.

2nd.—The kanwáriá, who guards the fields, and prevents the cultivators from stealing the corn.

3rd.—The tafádár, who receives and is responsible for the accounts of the Darbár portion of the produce. This official is sent when the whole produce of the village is collected at one place to receive the Darbár portion of the same.

4th.—The tolávati, who measures or weighs the produce. These officials are nominated by the Darbár, or the Jágirdár, as the case may be, and are paid by the villagers.

In addition to the above the other officials are—

The Chaudhri.

The Patwári and the Bámbhi.

These offices are not hereditary, and the Jágirdár can nominate any one he likes to them. During the periods these persons hold their appointments they enjoy certain privileges and immunities, for which they pay something in cash yearly to the Jágirdár.

Chapter IV.

I. Land tenures.—There are altogether 3,500 villages, including those of Malláni, now under British management, in Márwár; of these 2,158 are said to belong to Ráthors, descendants of the original conquerors of the country, who hold their lands by right of consanguinity to the ruling Chief, and pay a military cess and succession tax as detailed below. Four hundred villages are held by Rájputs of other clans, such as Bhatis, Choháns, Tuárs, Índar, &c. These for the most part occupy under bhum tenures, paying only a small annual sum in the shape of what is locally known as *faujbal* or tribute. The Bhatis as a rule possess their villages from having formed marriage ties with the families of the rulers of Márwár. Choháns, Tuárs, Índars, and others date further back, and are generally descendants of those who held estates prior to the occupation of the country by the Ráthors, and whose rights have ever since been upheld. These Thákurs are better off than the first described, for the amount of tribute in no cases equals that of *rekh* or military cess, and succession fees are not paid. This leaves but 942 villages for the fisc, out of which have to be deducted estates bestowed on members of the family of the ruling Chief, charitable grants, and villages awarded for service.

Thákurs of Malláni, the descendants of Mallináth, who conquered lands for themselves, and have remained semi-independent, pay tribute only. The names of the estates of the principal feudatories are given alphabetically below :—

Áuá, Àsop, Áhor, Álniáwás, Balundá, Bagri, Bhakhrí, Budsu, Chánoud, Chandáwal, Gháneráo, Harsolá, Jaulá, Khinwasar, Kucháman, Khejurla, Kherwá, Mároth, Mithri, Nibáj, Pokaran, Ráepur, Rayan, Rás, Rohat. These estates vary in value from a lakh of rupees down to Rupees 15,000. The Thákurs being all off-shoots from the rulers of Márwár at different times are semi-independent, very conservative, and, as a rule, extremely loyal to the head of their house. For their fiefs they pay a yearly military cess called *rekh*, which is supposed to be 8 per cent. of the gross rental value of the estate; they have also to furnish one horseman for every thousand rupees worth of *rekh*, and where the *rekh* of an estate is less than Rupees 1,000, one foot soldier has to be provided. When a Thákur dies, his heir has to pay a succession tax. In direct descent the Darbár takes three-fourths of the gross rental of the estate, leaving one-fourth

for the support of the heir, who is absolved from giving service for that year. Where an adopted son succeeds, the Darbár takes as succession tax the whole of the revenue of the estate for one year, and no service is exacted.

The lands of a village, partially or wholly, are of the following denominations :—

The bápi, the mangli, the hasili, the sásan or the doli, the pusáitá, the jagírí, and the bhum. The tenures under which these lands are held are not alike throughout the country, and though generally similar in their main features, they vary in different districts, according to the custom which has for long prevailed in each.

The description of these lands is as follows :—

The bápi land or lands of ancestral inheritance from báp, a father (or fatherland). This title is invariably conferred upon lands either by the Darbár or by the Jágirdár, under the following cirumstances :—

1*st*.—When a cultivator at his own private and exclusive expense has dug a well, with the permission of the Darbár, or of the Jágirdár, the title of bápi is conferred upon the lands to be irrigated by that well, in consideration of the expense incurred by the cultivator, and the future rental benefits that are to accrue therefrom to the Darbár or to the Jágirdár.

In virtue of this title these lands become the perpetual inheritance of the cultivator, and cannot, except on some strong State grounds, be resumed. He can sell these lands or dispose of them in any way he may be inclined.

If the owner of such lands ever happens to migrate for some years to a foreign country, or if he has not sufficient means to bring them under cultivation, the Darbár or the Jágirdár is entitled, in consideration of its, or his own interests, to cultivate them, or to cause them to be cultivated by others, on the payment of a certain rent to be paid to the owner on his return.

Only when the owner of such lands dies without leaving any heir behind him, can these lands be appropriated by the Darbár or the Jágirdár, or made over to any other person under the same tenure, or any other in vogue in the village.

No portion of such lands can be given in charity by the owner, such alienation being strictly forbidden.

It must however be understood that these bápi lands are not exempt from the payment of customary rents to the Darbár, or to the Jágirdár, as the case may be.

The Játs of Nágor and the Palliwál Bráhmans of Mertá in general hold such lands, and more or less the same tenure prevails in other districts of Márwár.

2ndly.—When a cultivator has constructed an embankment with the object of fertilizing his fields and those of his neighbours, he secures the title of bápi to the lands lying in the vicinity of that embankment for the same reasons, and subject to the same terms as stated above.

3rdly.—When a cultivator, with the permission of the Darbár, or of the Jágirdár, has peopled a deserted site within his village, and at his own risk has brought the land around that site under cultivation, the title of bápi is conferred upon such lands.

4thly.—The Darbár and the Jágirdárs can also confer this title upon certain lands, on their receiving a lump sum for the same from the cultivator, or on the promise of payment of an enhanced rate of rent in perpetuity.

Mangli lands. When bápi lands are held by Bráhmans they are called Mangli, the term mangli meaning propitious. The change of designation however makes no difference in their conditions or the obligations attached to them.

Hásili or lands subject to assessments. These form the major portion of the lands belonging to a village, and can change hands at the option of the Darbár or of the Jágirdár. The Jágirdár or the Darbár is also entitled to determine the rates of assessments on these lands as his interests may dictate.

Sásan lands (Sásan is a Sanscrit word signifying order). These lands are granted for charitable purposes, both by the Darbár and by the great Jágirdárs, for which it is necessary to secure a Ráj sanad. Such lands are invariably exempt from all kinds of assessments, and it is considered highly sacrilegious to resume them. If cultivated by the owner, he is entitled to enjoy the whole produce, but if by any other, he, the owner, can claim only a portion of the produce according to the terms of agreement between him and the cultivator. These lands may be sold by the owner, but only in the absence of any heir to claim them can they lapse to the Darbár or to the Jágirdár.

3267

Doli lands. These are lands generally given in charity by the Jágirdár only. No Ráj sanad is necessary for these grants, which, however, are considered as sacred as the Sásan grants, and held equally exempt from all kinds of taxes or assessment.

Pusáitá lands (pusáitá is a local term for rent-free), or rent free-lands, are generally given by the Jágirdár to those whom he employs in his service. They can be resumed by the Jágirdár at any time when he dispenses with the services of his servants. They are held exempt from all assessments or taxes.

Jágiri lands. When the Darbár or the great Sirdárs resume any village from its Jágirdár, the latter, in consideration of his previous position, is allowed to retain some lands, free of rent, to be tilled by him, or by his tenants. These lands are held exempt from any kind of tax, and the owner is allowed to enjoy the usufruct for generations, provided he conducts himself peaceably.

Bhum lands. These are of various descriptions.

1*st*.—The lands given by the Darbár or by the Jágirdár to any one for important services rendered to the State or village, or for the protection of the village. Such lands are exempt from all kinds of taxes or fees, except the bhumbáb (which is no more than a mild form of tribute), to be levied from them yearly. Treason against the State, or the commission of a heinous crime, can alone justify the Darbár in resuming these lands.

2*ndly*.—Lands peopled and brought under cultivation by some enterprising persons are allowed to be enjoyed by them in perpetuity. A fixed tribute, named dumba, is yearly paid to the Jágirdár, within whose estate the land comprising the bhum is situated. These lands are also exempt from any other tax or service, and continue to be enjoyed by the owner for generations, provided he conducts himself peaceably. This kind of tenure mostly prevails in Godwar.

3*rdly*.—Lands or villages seized upon, or conquered *primarily*, and successively enjoyed for a series of generations, without being renewed or disturbed even during a change of government, also constitute bhum. Such bhums are mostly found to exist in Jálor and Godwar, and are by far the most important of all. They are exempt from all kinds of taxes, only a fixed sum, named faujbal, is levied from them yearly. They cannot be resumed except on the grounds

stated above. It will be thus seen that the position which the Bhumiás in general hold is more important and durable than that enjoyed by the Jágirdárs, and they may fairly be said to be the undisputed lords of the soil over which they preside or rule.

There is also the nánkár tenure, from nán bread and kár working, or working for bread. Eight or ten villages in the Merṭá Parganá are held under this tenure chiefly by Rájputs, who possess them in perpetuity, and no tax of any kind is levied by the Darbár.

II. Proprietary and cultivating classes.—The proprietary classes have been described above. The principal cultivating classes are Játs, Sirwis, Bishnawis, Pitals, Rájputs, and Muhammadans of the country, such as Káemkhánis, who enjoy grants of land which they till themselves. The first named are said by Tod to comprise five-eighths of the whole class of inhabitants.

Chapter V.

Population.—Márwár is peopled by Rájputs, the conquerors and possessors of the soil, by Chárans, Bháts, Játs, Bishnawis, Minás, and Bhils, the aboriginal inhabitants, and by the usual mixed Hindu population, with a sparse number of Muhammadans. The Chárans, a sacred race, hold large religious grants of land and enjoy peculiar immunities as traders in local produce. The Bhats are by profession genealogists, but also engage in trade. The Minás, Báuris, and Bhils are predatory classes, but are employed in menial capacities. The Muhammadans are principally soldiers, the word *sipáhi* being used in Márwár as a Mogal word, to designate a Muhammadan. The Márwáris, as a race, are enterprising and industrious; the agricultural classes having to undergo great privations from poor food and often bad water, and living on a poor soil, are trained in a severe school of hardship and patient endurance. Márwári traders are to be found in all the chief cities of South and West India. In the pursuit of trade they quit their homes for years, only revisiting them on occasions of marriages or of family concerns. No census of the population has ever been taken, but it has been roughly calculated at about 2,850,000, of whom 86 per cent. are said to be Hindus, 10 per cent. Jains, and 4 per

cent. Muhammadans. Supposing the number of inhabitants to be tolerably correct, this would make a total of 77·02 to the square mile, and local authorities calculate the Ráthor population as 200,000, which gives a percentage of 3·40.

II. Castes, clans, and tribes.—The principal Hindu castes are as follows: the list received from well informed local authorities gives the precedence first to Bráhmans, second to other religious sects, and third to Rájputs.

Bráhmans are divided into the undermentioned sects:—

Tailang, Parik, Sankhwál, Gor, Kanoujiá, Pushkarna, Sáwug, Srimáli, Sárswat, Khandelwál, Sarwariá, Gujráti, Prohit, Daima, Gujargor, Sunáwar, Nadwáni, Sáchora, Palliwál.

The other religious sects, Bhikhdevi, are as follows: Soámi, Jati, Sádh, Mahátmá, Náth, Dhundia.

Rájputs are divided into the following gotes:—

Ráthors, Bhátis, Puárs, Choháns, Gehlot, Tuar, Kachwáha, Dewals, Solankhi, Purihars, with whom are the Índars, Dodhia, Goyal, Gor, Bargújar.

Next to Rájputs in order of precedence come Chárans, Bháts, and then Mahájans; of whom there are nine different sects, *viz.*, Oswál, Mahesri, Agarwálá, Porwál, Srimál, Srisrimál, Vijáwargi, Saraogi.

After the Mahájans come all the other Hindu castes not mentioned above; a list of most of them is given in the Malláni Gazetteer; only those not there mentioned are entered here—Motesar, a caste of beggars peculiar to Márwár, who receive largess from Bháts and Chárans on occasion of marriages in their families.

Pancholi, local name for Káyaths; Khatri (Mahájans); Sirwi, a cultivating class; Gujar, a cultivating class; Tirwári, a kind of Cháran; Ráwal (buffoons); Chákar (domestic servants to Rájputs); Mehra same as Kahárs.

Bári, makers of the small cups used for holding various articles of food which are constructed of leaves.

Bharbhunjá (grain parchers).

Baid, a low caste.

Khárwál, men employed on saltworks.

Beldár.

Dabgar, makers of the large camel leather kuppis or jars in which ghi is carried.

Ghánchá, basket manufacturers.

Jágri, beaters of the small drum used at native dances.

Gwáriá, rope-makers.

Mer, inhabitant of Merwárá.

Nat, gipsy.

Miná, the well known predatory class.

Gururá, the priest of Chamárs.

Báuri, another predatory class, employed also as chowkidárs on the ground of set a thief to watch a thief.

Bágri, a somewhat similar caste to Báuris.

Satiá, a low caste.

Sánsi, a predatory caste.

Dhánká, a low caste.

III. Religion.—Of the Hindu population 45 per cent. are followers of Vishnu, 36 per cent. Devimats, more properly called Sáktas, or the worshippers of Sákti, the female principle; they also call themselves Bám-Márgis from Bám [left], and Márgis [travellers along a road], from Márg [road], the real meaning being "those who do not walk straight." The Devimats or Sáktas form secret societies, most of their religious rites being carefully kept from the knowledge of the uninitiated.

The Sivites are said to number only 5 per cent., and the Jains 10 per cent. of the population.

The principal local saints of Márwár are—Rámdeo, Harbu, Pábu, Goga, and Mahir-Mongliá. Each of these saints have large numbers of disciples. There are also the Bishnawis, followers of Jámba, Dádupants and Rámsanáhis. The above are all included in the total population of Márwár as amongst the worshippers of Vishnu.

IV. State of society.—The family deity of the rulers of Márwár was, in the Sat Yug or first Hindi epoch, Mansá Devi; in the Dwápar Yug (second epoch), Pankháni; in the Titá Yug (third epoch), Ráshtarsená; and in the present or Kal Yug (fourth epoch), Nágnechi. The Legend is as follows:—The authors of the human race were Máyá (literally mother), a female deity, and Brahm (the creator). In the Sat Yug or first epoch, the female deity was called Mansá (as at her desire the world was formed). In the second epoch her name was changed to Pankháni or winged goddess, because she had of her own will become changed into a

falcon. In the third epoch, she took the name of Ráshtarsená (Ráshtar meaning the world, and Sená a falcon), and in this form remained hovering over, and protectress of, the world. The real title of the Máṛwáṛ Rájputs was "Ráshtwar," now corrupted to Ráthor. The name arose from the Goddess Ráshtarsená bestowing her var (blessing) on that sect of the human race, now called Ráthors, hence their original name Ráshtwar or Ráshtarwar. In the present epoch or Kal Yug the tutelary deity's name was again changed to Nága Nechi. The reason given for this change is as follows:—When Duhar, the grandson of Shivají (the original founder of the Ráthor dynasty in Máṛwáṛ), succeeded his father, as ruler of the land of Kher, he went to the Karnátak, where the Ráthors ruled previous to becoming Kings of Kanouj, for the purpose of bringing the image of the Goddess Ráshtarsená from her temple there to his own country of Kher, but when the cart containing the goddess reached the village of Nágána of Máṛwáṛ, the vehicle came to a stand-still. Upon this Duhar concluded that the goddess wished to take up her abode there, so he built a temple for her reception at Nágána, and placed the goddess in it (the temple is still existing in this village), her name then became Náganechi or Nágánake (resident of Nágana); there are several temples to this goddess in Máṛwáṛ.

The following are some of the customs of the Máṛwáṛ Court: the highest honor the Mahárájá bestows on a visitor is to receive and dismiss him standing, and raise his right hand a little on his arrival and departure.

To the next in rank the Mahárájá rises, both on arrival and departure of the visitor.

There is again a third grade of visitors, on the arrival (not departure) of whom the Mahárájá rises.

All the aristocracy of Máṛwáṛ precede the Mahárájá in procession; on such occasions it is considered a mark of high honor for the Chief to stop and receive the salute of any particular person joining the procession.

The great drum beats four times every night in the fort at Jodhpore at fixed times, and it is considered a mark of high honor and respect to stop the beat of the drum once out of the four times, on the occasion of the death of any of the principal Thákurs.

On the demise of any of the principal Thákurs or hereditary officials of the State, the Mahárájá pays a visit of condolence to the families of the deceased at their homes.

Six Grand Darbárs are held during the year by the Mahárájá, *viz.*, on the festivals of *Ákhetij*, *Dasera*, *Dewáli*, *Holi*, *Barasgánth* (anniversary of the Chief's birthday) and *Rákhipunam*.

At the first four festivals the Mahárájá and the principal Thákurs sitting according to their rank dine together in one room (the Mahárájá being the host), but the food is served on separate dishes. Except on *Ákhetij* and *Rákhipunam*, nazars are offered to, and accepted by, the Chief.

On the birth of an heir to the *gadi* an inferior class known as Báris make an impression of the newly-born child's foot on a piece of cloth with saffron, and this piece of cloth is exhibited to the aristocracy of Márwár, and to the Chief of Kishengurh, from whom they receive largess in return for the good news they convey.

When an heir is born to the *gadi* of Kishengurh, the cloth with the mark of the child's foot is brought by the Baris to the Jodhpore Chief, thus notifying the intimate connexion between the two Princes.

Ceremony of installation to the gadi of Márwár.—The Prince to be installed has to fast the day preceding the ceremony. On the day of the ceremony the chief Bráhmans assemble in the fort to invoke the deity for a blessing on the proceedings, the Chief then bathes in the sacred waters of the Ganges, Jamná, and Pushkar Lake, brought for the purpose. Ganesh, Siva, Vishnu, Brahmá, and other gods are propitiated in the presence of the Prince. Afterwards weapons of war, *viz.*, swords, shields, and guns, also the royal insignia, umbrella, sceptre, and standard, and the Darbár horse and elephants are worshipped. This ceremony is termed Rájesar. When this has been done the Chief, arrayed in his State dress, takes his seat on the *gadi* which is placed on a raised marble platform known as Singhár Chauki. The Thákur of Bagri then comes forward and binds on the sword of State, greeting the Chief aloud with the words "may Jodhpore prove propitious to you," to which the Mahárájá replies, "to you let Bagri prove propitious:" meanwhile the Biás (Hindu priest) places the Tilak (or mark of inauguration) on the forehead of the Mahárájá. A salute of guns is fired, and shouts of joy are immediately raised from all parts of the city. The newly-installed Chief then rises from the *gadi* and takes his seat on another marble platform in a palace called the Daulat Khána (or abode of wealth), where nazars are offered, and obeisance made by all the Jágirdárs

and State officials. The reason given for the Bagṛi Thákur's investing the Chiefs of Máṛwáṛ with the sword is as follows:—During the lifetime of Ráo Sujá, his son (who was heir to the *gadi*) died, leaving two sons by two mothers, the elder Biram Deo, the younger Ganga. When Ráo Sujá was dying several of the Thákurs of Máṛwáṛ, who were then more nearly related to the Chief than now, including Thákur Pacháen of Bagṛi, came to the fort to enquire after the health of their Chief. Having come off a long journey they were hungry, and went to ask the mother of Biram Deo for food; she returned an indignant message to say, that she was not an inn-keeper, and that food could not be cooked for them at that hour of the night. Ganga's mother hearing of this not only prepared hot baths for the way-worn travellers, but also sent them a capital dinner. Whereupon Pacháen (who was regarded by the others, being much older than them, as wise and discreet) much pleased with the hospitality of Ganga's, and indignant at the treatment of Biram Deo's mother, offered his sword and that of his comrades to the former's son, and at Sujá's death installed him on the *gadi*, superseding his elder brother, and from that time the right of investing the heir to the *gadi* of Máṛwáṛ with the sword has belonged to the Thákurs of Bagṛi.

On occasions of great Darbárs held by the Mahárájá, no matter what Chiefs of high rank are present, it is the rule for the Champáwat, be he one of the highest or lowest of his clan, to offer his nazar before all others, and the reason assigned for this is, that on the death of Mahárájá Jaswant Sing in A.D. 1681, beyond Attok, where he had been sent by the Emperor Áurangzeb, the latter seized the country of the Ráthors, and all the Thákurs had to flee for their lives. One of the Ránis of Mahárájá Jaswant Sing was pregnant at the time of her husband's death, and wished to become *sati* with his other Rani and seven concubines, who immolated themselves with the *pagṛi* or turban of their Chief which had been brought home from beyond Attok, but being in the seventh month of her pregnancy, she was prevented from so doing by Uda Kumpáwat. In due course she gave birth to Ajit, who for many years, during which the Muhammadans held the country, was protected in the hills of Máṛwáṛ by Durgá Dás Kanot, whilst Mukund Sing Champáwat, who was in the secret of his Chief's hiding, acted as Commander-in-Chief of the forces, which ultimately raged successful warfare against the Muhammadans. For this act of fidelity, the Champáwats, to the present day,

are looked upon as the first in the numerous Ráthor clan of Márwár.

Amongst the families of influence in Márwár are the following:—

Bhandáris, Oswáls by caste, have long held the highest posts in the State, *viz.*, those of Dewán, Bakhshi, and the Musáhbat. Bhandári Rughnáth, during the time that Mahárájá Ajit Sing was at Dehli, ruled Márwár in his master's name for a number of years.

Mohnots, Oswáls by caste, have held equally prominent positions with the Bhandáris.

Mohnot Nainsi was a famous Minister in the reign of Mahárájá Jaswant Sing.

Singwi, Oswáls by caste, have held the most important offices of State from Mahárájá Mán Sing's time to the present.

Bakhshi Bhím Ráj and Dewáns Ind Ráj and Fateh Ráj were conspicuous characters during Mahárájá Mán Sing's reign. The post of Bakhshi has been hereditary in this family since the time of Mahárájá Biji Sing.

Muhtas, Oswáls, who came originally from Jálor, have also filled the highest posts during the reigns of Mahárájá Mán Sing and Takht Sing.

Lodhás, Oswál Mahájans, have held offices of high position and honor, and have, on several occasions during the last two reigns, been entrusted with the post of Darbár Wakil, as also that of Diwán.

Asopa Bráhmans have since the time of Mahárájá Bijae Sing repeatedly held the important post of Darbár Wakil at the Mahratta Court, and with the earlier British Residents at Dehli. Bishan Rám, a member of this class, signed the first Treaty between the British Government and the Márwár Darbár. Pancholis or Káyaths have held the posts of Diwán and Bakhshi since the time of Mahárájá Ajit Sing, they are also the hereditary scribes (Hindi) and accountants of the State, and are employed in all offices.

Pushkarna Bráhmans, members of this caste, rose to eminence during the reign of Mahárájá Takht Sing and held the offices of Diwán and Bakhshi.

Sabháwat Rájputs are the hereditary deorhidárs (literally door-keepers) of the State; they superintend all Darbár ceremonials: all officials and others who desire to pay their

respects to the Mahárájá are introduced by, and all honorary dresses are presented through, them.

There are two other important and hereditary offices of State, one that of *Biás*, the other Prohit. The former official must be a Bráhman of the first rank. He performs all the religious ceremonies in which the Mahárájá himself has to take part, such as that of installation to the *gadi*, marriages, &c. All gifts to Bráhmans are distributed through this functionary. The present holder of the office is *Biás Budh Lál*, whose ancestor have enjoyed the post for many years.

The other official is termed *Rájgur* Prohit. He performs all the ceremonies on occasions of deaths amongst members of the Mahárájá's family. The present incumbent is Daulat Sing, to whom the post has descended from his ancestors.

There are also hereditary Chárans of the State. Of these the families of *Bánkedás* and *Chaendás* are the first in rank; they hold the posts of bard, and it is their duty to collect and preserve the records of each reigning Chief, and embody them in their histories, which is done both in prose and verse. They also compose odes commemorative of the most important passing events, which they recite before the Mahárájá in Darbár. They receive rich gifts from the Chiefs of the Courts to which they belong, and the highest honors are paid to them. Kavi Ráj Murár Dhan, the present poet laureate of Márwár, is a grandson of the Bánkedás above mentioned.

The Gote of the Biás who performs all the religious ceremonies of the Court is *Sándillia*, that of the Rájgur Prohit *Bhardwáj*.

In the sandy portion of Márwár, beehived shaped huts are generally seen, with the exception of the Thákur's residence, which in small villages is generally of mud with a thatch roof. The villages are enclosed with a strong fence of thorns to keep out wild animals and thieves. In many, the houses are built separately, and each has its own enclosure of thorns. Where this is the case sanitation is easy, and these localities appear cleaner and neater than others.

The middle classes generally dwell in houses constructed of mud with thatch roofs; those of the Mahájans are frequently of stone and mortar, whilst in some villages the Thákur's house is a handsome well constructed residence.

The lower classes of Márwár are generally temperate, laborious, and economical; their dress is of the most simple kind; as a rule they partake of two meals a day, consisting of bread, vegetables, generally dried, and curds and milk. Their houses usually contain nothing but a limited number of cooking utensils, and several sleeping cots; carpets or rugs are rarely used; the people sit on the bare ground.

The trading class are bankers and merchants. Márwáris are scattered all over India, and are a most enterprising class, amassing often great wealth, though visiting their native country seldom and at long intervals. They are most loyal to the ruler of the State. When the late Chief Mahárájá Takht Sing died, every Márwári in Calcutta and Bombay shaved his head and face as a mark of mourning.

The principal cultivators are Játs, Sirwis, Bishnawis, Pitals, Rájputs, and Muhammadans of the country, such as Káemkhánis who enjoy grants of lands. These latter however, after their agricultural labours are over, lead very idle lives, passing their time in their own houses, or in some public spot smoking and gossiping. The women on the contrary work hard, being employed in drawing water for which they often have to go very long distances, cooking, dressing their corn, spinning, and looking after the cattle on their return from grazing. They also work in the fields.

The people of Márwár are described by one who has long lived amongst them as generally laborious, frugal, comparatively well-to-do, and physically strong.

Although according to Hindu law it is strictly forbidden to take money on the occasion of the marriage of a daughter, yet three-fourths of the Rájput population, and nearly all of the other sects of Hindus in Márwár, set this law at defiance, and in the lower grades of society, the mother of the bride often receives large sums of money from the bridegroom, especially when he is much older than the bride.

Ceremonies of betrothal differ in different castes. Among Rájputs and Chárans it is customary for the contracting parties to partake of opium together in the presence of a few members of their caste, when the betrothal is verbally agreed to. Amongst the Tailang Bráhmans the father of the proposed bridegroom sends a handkerchief to be placed on the head of the girl.

It is usual amongst Sárswat Bráhmans for the father of the intended bride to place a ring on the finger of the proposed bridegroom, whilst amongst other Bráhman sects, the father of the girl to be betrothed gives fruit, raw sugar, cocoanut, &c., to the other marriage party or *vice versa.*

Amongst the Oswál mahájañs the bridegroom's friends send a garland of flowers and a ring for the bride; other mahájans exchange raw sugar and cocoanuts in confirmation of the betrothal.

Amongst the Jatiá Kumhárs, the binding of a thread on the bride's wrist is the chief custom.

Amongst all other classes an exchange of raw sugar and cocoanut confirms the betrothal.

When the marriage ceremony takes place, the bridegroom, accompanied by his male companions, goes to the bride's house, whilst entering which the Bráhmans repeat verses from the sacred vedas, and invoke the gods and planets; the bridegroom then clasps the bride's hand in his, and together they walk four times round a fire lit in the centre of the room; for three times the bride precedes her husband, and on the fourth follows him.

Amongst the Srimáli Bráhmans it is customary, on the morning after the first ceremony, for the bridegroom to carry his bride four times round the fire.

With Maheshwaris and Pancholis again, when the bridegroom enters the bride's house, the bride's maternal uncle takes her in his arms and walks seven times round the bridegroom.

Except amongst the higher classes, such as Bráhmans, Mahájans, and well-born Rájputs, widows are generally allowed to remarry; divorces are permissible and are common.

The laws of inheritance in Márwár differ; that of primogeniture principally prevails. In many States there are certain lands or villages which are ostensibly the recognized portions of younger sons. The share of a younger son is not fixed, but it is always more than mere food and clothes, except during the life of the father. On the father's death the younger son's share to a portion of patrimony (though only perhaps a few fields) is always allowed.

With some of the Thákurs of Malláni however, and other relatives of Ráo Mallináth, an equal division of the property takes place amongst all the sons at the father's death.

Lands held under the following tenures are equally divided amongst all the sons:—Pusáitá, Bhum, Sásan and Jágiri (see under head of land tenures).

Amongst Bráhmans, Baniás, the lower order of Rájputs, and all others of the Hindu community, property, whether movable or immovable, is equally divided amongst all the sons on the death of the father.

The same custom prevails amongst Játs, the most important cultivating class in Márwár; and when a Ját has no son of his own he may make his son-in-law his heir, provided the latter agrees to reside for the remainder of his life in his deceased father-in-law's house. As a rule daughter's sons do not inherit, but the Srimáli Bráhmans, failing male issue of their own, adopt daughter's sons, a practice allowable by the Hindu lawgivers of olden times.

V. Occupations.—The majority of the population of Márwár are by occupation cultivators. There are workers in ivory, dyers, potters, barbers, carpenters, oilmen, domestic servants, goldsmiths, dealers in lac, blacksmiths, tailors, washermen, liquor sellers, bearers, chintz printers, milk and butter sellers, pán sellers, steel sharpeners, diggers, grain parchers, braziers, bards, masons, &c., &c.

The manufactures of Márwár are of no great importance in a commercial point of view. Turbans for men and scarves for women which are peculiar to this part of the country are dyed, and prepared with much labour for wearing, by *Chadwás* and Khatris. An embroidered silk knotted thread for wearing on the turban called *phulmálá*, also peculiar to Márwár, is made by Oswál Mahájans. Those who are engaged in this work are called *patwás*.

Jámdánis, leather boxes for holding clothes are extensively made in Jodhpore by mochis, they cost Rupees 2 to Rupees 5.

Snuff is made by Khatris in the city of Jodhpore, and is exported; it sells at from quarter to three-fourth of a ser for the rupee.

At *Nágor*, iron wires for the Native setár (a guitar of three strings) are made by ironmongers; this wire sometimes sells at Rupees 32 a tolá.

Arrows are made by a class of Muhammadans who are known from their trade as *tírgars*.

Ivory toys are also extensively made at Nágor by *Churigars*, and exported.

Brass cooking utensils of various kinds are made at Nágor by Thatheras, and are largely exported.

At Merṭá, *Gugis* (cloaks) and *Chakmás* (the same material in pieces) are made by Muhammadan weavers, *Pinjáras*, of sheep's wool; the former sell for from Rupees 1¼ to Rupees 4, and the latter from eight annas to Rupees 2 each.

Khaskhas tents, pankhás, &c., are also made at Merṭá by tailors.

At Sojat, saddles, bridles, &c., for horses are made by mochis.

At Jálor drinking vessels of bell-metal prettily engraved are made by Thatheras.

Scarves worn by women in mourning are dyed of very fast colours at Pokaran, Bálotrá, and Sindari of Márwár, and are largely exported to Bickáneer, Jeypore, and Áhmadábád.

The principal exports are salt, cattle, sheep, goats, horses, cotton, wool, dyed clothes, hides, and pomegranates. From Makráná, marble and marble manufactures are exported, and stone from various quarries. The chief imports are gur, kánd (coarse and refined sugar), and rice from Bhiwáni of Hisár; opium from Kotá, Meywár, and Beawur.

From Bombay come English piece-goods, silver, and copper. From Gujrát spices of every kind, dates, gum Arabic, borax, cocoanuts, silks, sandalwood, and dyes. Corn is imported at times from Sind and Bhiwáni. Trade is carried on chiefly by permanent markets at Jodhpore, Páli, Merṭá, Parbatsar, Nágor, Didwáná, Pachpadrá, Phalodi, Jálor, Pipár, and Bálotrá.

In ordinary years local crops suffice for local wants, but local manufactures do not.

Chapter VI.

I. Judicial system.—At Jodhpore there are Civil and Criminal Courts presided over by separate officials. The Mahárájá alone has the power of life and death, and final appeals lie to him in all but petty cases. Most of the district cases are disposed of by the Hákims.

The Thákurs within their States assume independent magisterial authority, and until lately it was only the lower feudatories who would surrender criminals or brook

interference in criminal cases. Arbitration is generally resorted to in all civil cases.

II. Jails, Police.—There is one very large newly-constructed jail at Jodhpore, roomy, well ventilated, and cleanly kept. There is also a lock-up at the head-quarters of each district, in which however only short-termed prisoners are kept. Those sentenced to more than three months' incarceration are sent as a rule to the Central Jáil at Jodhpore. The police duties are generally conducted by the army, no separate establishment existing.

III. Education.—Education in an advanced form is unknown in Márwár. A large proportion of the population can read and write Hindi, amongst whom are included most of the ladies of good birth, which it is believed is peculiar to this State. The capital now possesses two good schools, one for the sons of Thákurs and the higher classes, the other for children of tradespeople downwards. At both these schools English, as well as the vernacular languages, is taught. There are also schools supported by the Darbár in some of the district towns, and every large village possesses one, presided over by the local Jati (Jain priest).

Chapter VII.

I. Communications.—There is one metalled road, 100 miles in length, running through Márwár; it is the main route from Ájmere to Áhmadábád in the Bombay Presidency. There are travellers' bungalows on this road as follows, commencing from the Ájmere border :—

Bar, 16 miles from Beáwur of Ájmere; water sweet, supplies plentiful.

Chandáwal, 17 miles;	ditto	ditto	ditto.
Sojat, 12 miles;	ditto	ditto	ditto.
Jádhan, 15 miles;	ditto	ditto	ditto.
Páli, 11 miles;	ditto	ditto	ditto.
Gúndoj, 11 miles;	ditto	ditto	ditto.
Dhola, 13 miles;	ditto	ditto	ditto.
Sánderáo, 9 miles;	ditto	ditto	ditto.

Route from Jodhpore towards Bármer in Malláni.

Nar Nadi, 12 miles; tank water, sandy road, supplies plentiful.

Doli, 16 miles; well water, supplies plentiful, soil hard.

Sarvarhi, 12 miles; water brackish, supplies plentiful, soil sandy.

Pachpadra, 14 miles; soil hard, tank water, supplies plentiful.

Jasol of Malláni, 8 miles; sandy, have to cross the Luni, water good, supplies plentiful.

On this route both carts and camels are used.

Route from Jodhpore towards Jeysulmere.

Balarvo, 16 miles; sandy and hard soil, water good, and supplies plentiful.

Ghávrho, 8 miles; sandy and hard soil, water good from wells, supplies abundant.

Chámbu, 10 miles; sandy, water sweet, supplies plentiful.

Dechu, 18 miles; sandy, well water good, supplies plentiful.

Mandlo, 8 miles; sandy and hard soil, supplies abundant, water good.

Luvo, 10 miles; soil hard, tank water, supplies procurable.

Pokaran, 8 miles; soil hard, water good, supplies abundant, have to cross a nalá.

Odánia, 12 miles; soil hard, water salt, supplies procurable.

Carts and camels can be used on this route.

Route from Jodhpore to Bickáneer.

Bhawád, 16 miles; soil hard, water good, supplies scarce.

Umádesrio, 16 miles; water good, supplies scarce.

Sátiko, 18 miles; sandy, well water sweet, supplies plentiful.

Tantuwás, 12 miles; sandy, water from tanks good, supplies procurable.

Kaku, 14 miles; sandy, water good, supplies plentiful.

Kudsu, 12 miles; ditto ditto.

Deshnok, 20 miles; sandy and hard soil, water sweet, supplies abundant.

Bickáneer, 10 miles; sandy and hard soil, water good, supplies abundant.

Carts and camels are used on this route.

Route from Jodhpore to Jeypore.

Bisalpur, 18 miles; sandy, water good, supplies plentiful.

Pipár, 16 miles; soil hard, water good, supplies plentiful.

Borunda, 18 miles; soil hard, water good, supplies abundant.

Merṭá, 18 miles; soil hard, water good, supplies plentiful.

Palrhi, 18 miles; hard and sandy, water good, and supplies abundant.

Bhakhṛi, 14 miles; sandy, water good, supplies abundant.

Parbatsar, 20 miles; the same as above, have to traverse the Gangoli Pass.

Kotrhi, 10 miles; sandy, water good, supplies procurable.

Korsineo, 10 miles; hard soil, water good, supplies plentiful.

Sambhar, 10 miles; the same as above.

Jobner, 14 miles; sandy, water good, supplies plentiful.

Govindpur, 18 miles; sandy, water and supplies as above.

Jeypore, 10 miles; sandy, have to cross a nalá, water good, supplies abundant.

Carts and camels, &c., travel by this route.

Route from Jodhpore to Ájmere direct.

Bisalpur, 18 miles; sandy, water good, supplies abundant.

Bogal, 16 miles; soil hard, rest same as above.

Jhak, 16 miles; sandy, have to cross the Luni, water good, and supplies procurable.

Balundá, 10 miles; have again to cross the Luni, water good, supplies plentiful.

Lanbian, 8 miles; sandy, and hard soil, water good, and supplies abundant.

Kurhki, 12 miles; soil hard, same as the preceding.

Govindgarh, 8 miles; soil hard, have to cross the Sursuti, water good, and supplies plentiful.

Pushkar, 14 miles; sandy, the rest as above.

Ájmere, 6 miles (metalled road); soil hard and sandy, water good, supplies abundant.

Carts and camels go by this route.

Route from Jodhpore to Ájmere viâ *Merṭá.*

Bisalpur, 18 miles; water good, supplies plentiful, sandy.

Pipár, 16 miles; hard soil, rest as above.

Borunda, 18 miles; ditto ditto.

Merṭá, 18 miles; ditto ditto.

Rácan, 14 miles; ditto ditto.

Ladpura, 10 miles; ditto ditto cross the Luni twice.

Pushkar, 12 miles; sandy, water good, supplies abundant.

Ájmere, 6 miles (a metalled road from this place to Ájmere); supplies plentiful.

Carts and camels travel by this route.

Route from Jodhpore towards Oodeypore.

Mográ, 12 miles; sandy, water good, supplies plentiful.

Rohat, 15 miles; soil hard, have to cross the Luni, water good, supplies plentiful.

Páli, 14 miles; sandy and hard, have to cross two nadis, water good, supplies abundant.

Busi, 14 miles; soil hard, water good, supplies plentiful.

Jiwand, 12 miles; soil hard, have to cross a nadi, rest as above.

Desuri, 14 miles; soil hard, water good, supplies plentiful.

Jilwárá (of Oodeypore) 10 miles; stony, have to cross the pass, camels and carts can go, water good, and supplies abundant.

Route from Jodhpore towards Mount Ábu.

Mográ, 12 miles; sandy, water good, supplies abundant.

Rohat, 15 miles; soil hard, have to cross the Luni, water good, supplies abundant.

Páli, 14 miles; both sandy and hard, have to cross two nadis, water good, supplies abundant, staging bungalow, Post and Telegraph Offices here.

Gundoj, 10 miles; soil hard, metalled road, staging bungalow, water good, supplies plentiful.

Dholá, 13 miles; ditto ditto ditto.

Sánderáo, 9 miles; ditto ditto ditto.

Route from Jodhpore to Pahlanpur.

Sáláwás, 10 miles; sandy, water good, supplies plentiful.

Phinch, 8 miles; sandy, water brackish, supplies plentiful.

Dhunárho, 10 miles; soil hard, water good, supplies plentiful.

Khandap, 18 miles; soil sandy and hard, water good, supplies plentiful.

Balwarho, 14 miles; soil hard, water good, supplies abundant.

Ailáno, 8 miles; sandy, supplies plentiful, water good.

Dhanno, 16 miles; sandy, rest as above.

Bhin Mal, 18 miles; soil hard, water good, supplies plentiful.

Kág Mal, 16 miles; sandy, rest as above.

Bargáon, 14 miles; sandy, water good, supplies plentiful.

Bant, 10 miles; ditto ditto ditto.

Pantháwárho, 10 miles; soil hard, rest as above.

Ganodrho, 10 miles; soil hard, have to cross a stream, water good, supplies procurable.

Dantiwárho, 10 miles; soil hard, have to cross a stream, water good, and supplies procurable.

Bhutorhi, 10 miles; soil hard, water good, supplies procurable.

Pahlanpur, 10 miles; sandy, water good, supplies abundant.

Carts and camels go by this route.

Route from Jodhpore to Beawur.

Bisalpur, 18 miles; sandy, water good, supplies plentiful.

Kápura, 10 miles; soil hard, water good, supplies plentiful.

Chipio, 18 miles; sandy and hard, have to cross a stream, water good, supplies plentiful.

Bar, 10 miles (travellers' bungalow); soil hard and sandy, have to cross a stream, water good, supplies plentiful.

Beawur or Naeánagar, 14 miles, metalled road, running through the Bar Pass. Camels and carts go by this road.

Route from Jodhpore to Didwáná and Doulatpura viâ *Nágor.*

Gangáni, 18 miles; sandy, water good, supplies plentiful.

Ustrán, 16 miles; soil hard, water good, supplies procurable.

Gewán, 10 miles; soil hard, water good, supplies plentiful.

Kharnál, 10 miles; soil hard, water good, supplies procurable.

Nágor, 10 miles; soil hard, water good, supplies abundant. Post Office here.

Somrhán, 14 miles; soil hard, water good, supplies plentiful.

Dugastáu, 10 miles; ditto ditto ditto.

Khiálo, 10 miles; ditto ditto ditto.

Kathoti, 8 miles; ditto ditto ditto.

Kairap, 10 miles; sandy, water good, supplies plentiful.

Kolio, 8 miles; soil hard, water good, supplies abundant.

Didwáná, 6 miles; ditto ditto ditto.

Doulatpura, 6 miles; sandy, water good, supplies abundant.

Carts go by this route.

Route from Jodhpore to Bickáneer viâ *Nágor.*

Gangáni, 18 miles; sandy, water good, supplies plentiful. Carts and camels can go; have to cross a stream.

Ustrán, 16 miles; soil hard, water good, supplies plentiful.

Basni, 14 miles; soil hard, water good, supplies procurable.

Goran, 10 miles; soil hard, water good, supplies plentiful.

Kharnál, 10 miles; soil hard, water good, supplies procurable.

Nágor, 10 miles; soil hard, water good, supplies abundant; Post Office here.

Alái, 14 miles; sandy and hard, water brackish, supplies procurable.

Charkhro of Bickáneer, 16 miles; sandy, water brackish, supplies scarce.

Nokho, 18 miles; sandy, water good, supplies procurable.

Desnok, 14 miles; sandy, water good, supplies plentiful.

Bickáneer, 14 miles; sandy and hard, water good, supplies abundant.

II. Principal towns.—The principal towns are Jodhpore, Bálotrá, Ásop, Barlu, Pachpadrá, Pokaran, Mathániá, Bisalpur, Tinwri, Balundá, Bilárá, Khinwsar, Siwáná, Pipár, Kura, Agoláí, Samdari, Bháwi, Páli, Nágor, Mundwá, Ládnu, Kucherá, Jael, Parbatsar, Baru, Boráwar, Thánwlá, Mertá, Anadpur, Ráyan, Bhakhri, Mároth, Lunwá, Náwá, Kuchámán, Mithri, Mindhá, Sambhar, Sojat, Wináwás, Jetarán, Ráepur, Nimbaj, Ghánerão, Sádri, Nádol, Sánderão, Desuri, Chánaud, Báli, Winjura, Phalodi, Jálor, Ahor, Bhinmál, Budgaon, Bármer, Jasol, Tilwárá, Gurá, Nagar, Sindri, Baitu, Bátáru, Rohat, Mográ, Áuwá, Álniáwás, Bar Jádhan, Chandáwal, Gandoj, Dholá, Phalsund, Didwáná, Sánthu, Bákhásar, Sáchor, Chitalwáná, Bagri, Mandor, Barántiá, Bábra, Samel, Rás, Sáláwás, Sathláná.

III. Fairs and Holy places.—The principal fairs in Márwár are as follows:—

Bálotrá, or Tilwárá, held in March last for fifteen days. In 1875 the livestock brought to this fair was as follows:—

Young bullocks	15,000
Full grown	15,000
Camels	5,000
Horses	400

Hides, tanned leather, brass and tin utensils have a large sale. The annual attendance of people is from 30,000 to 35,000 from all parts of the country, the larger number naturally from Márwár, but other parts of Rájputáná, Gujrát, Sind, and the Panjáb, are well represented. The principal object of adoration is the shrine of Mallináth, all sellers of animals or goods make a small offering of either pice or food at the temple, and the general cry of all the Hindus throughout the fair is "Jae Mallináth."

Mundwá of Nágor, held in the months of December and January, principally attended by travellers, and gives an income of about Rupees 3,000; it was instituted by Mahárájá Bakht Sing in honor of Shree Krishan under the name of Girdhári. It lasts nearly two months, and is visited by from

30,000 to 40,000 people, principally from Márwár, but people from other districts, chiefly from Bhiwáni, also attend. The Mundwá fair used formerly to bring in an income to the Darbár of from Rupees 10,000 to 15,000, but it has fallen off of late years. Bullocks are sold in large numbers at this fair.

The Parbatsar fair is held in the month of Bhádon (August), and lasts for ten days. Bullocks are sold in large numbers. It is attended by about 10,000 people, and is held in honor of Tejaji, of whom an account is given in page 30 of the Ájmere Gazetteer. The way the fair came to be held at Parbatsar in Tejaji's honor is, that in the time of Mahárájá Bijae Sing there was a very sharp Hákim at Parbatsar, who found that Márwáris, especially Játs, went in great numbers to the Sarsora of Kishengurh fair, and that a good income was derived by the Kishengurh Darbár in consequence, so knowing that the chief object which took the Játs to Sarsora was to worship at Tejaji's shrine, he made up a story that Tejaji had appeared to him in a dream, and desired that he should be worshipped in future only at Parbatsar, so the Hákim had a figure made representing Tejaji, and ordered all Játs, on pain of punishment, to come to the Parbatsar fair and not to go to Kishengurh. The Darbár derives a revenue of from Rupees 5,000 to 6,000 a year from this fair, which is attended chiefly by Játs.

The Rám Deorá fair is held in the month of Bhádon (August), and is attended on an average by from 8,000 to 10,000 people, principally from Márwár, Meywár, Bickáneer, and Jeysulmere. It is held in honor of Rám Deo, of whom an account is elsewhere given. The income of this fair goes to the Thákur of Pokaran, who holds it from the Darbár on the same tenure as he holds his estate. The fair is represented as of the annual value or *rekh* of Rupees 8,750, and he has to give the service of eight men, or one man for each thousand rupees worth of rekh.

The Biláṛá fair is held on Chait Bud 15th, corresponding with the latter part of the month of March, and lasts only one day, 5,000 or 6,000 people usually attend. No income is derived from this fair; it is held near a spring of water about four miles from the village of Biláṛá, and the legend is that Rájá Bal was in the habit of giving great feasts at this spot, the deity, Gangá, appeared to him once in a dream, and told him that if he shot an arrow into this spring, he would appear there, and that the water of the spring should become as sacred as that of the holy Ganges itself. Bal obeyed

his order, and the water of this spring has ever since been held sacred, especially by the poorer classes, and the place is called Báhn Gangá from báhn, an arrow.

The Barkaná fair is held in the month of Pus (December); 5,000 or 6,000 people attend it from the Godwar parganá, in which Barkaná is situated, and from Meywár and Sirohee; it lasts for two days, and is held in honor of a Jain temple erected there 1,000 or 1,200 years agó.

A fair is held in February or March on the top of a hill called Gorambar (a corruption of the word Gorakh), four miles from the village of Sáran, Parganá Sojat; 5,000 or 6,000 people attend this fair from the neighbouring villages, and from Mográ, Merwárá, &c.; it lasts for two days. There is a temple to Gorakhnáth on the top of the hill, and the fair is held in his honor.

The above are the principal fairs, but small local fairs to the number of 60 or 70 are held all over the country.

IV. Antiquities and remarkable places.—The city of Jodhpore was built by Ráo Jodha in A.D. 1459, and from that time has been the seat of Government of the extensive principality of Márwár. It is placed on the southern slope, and flat beyond, of a small range of hills running east and west, the prevailing geological form of which is red sandstone; the city is surrounded by a strong wall nearly six miles in extent, and there are seven gates each bearing the names of the towns to which it leads.

The fort is built on an isolated rock, the highest point of the range, and contains the Mahárájá's palace, a large and handsome building, completely covering the crest of the hill on which it stands, and overlooking the city, lying several hundred feet below. The city contains many handsome buildings, palaces of the Mahárájá, and town residences of the Thákurs, besides numerous fine temples and tanks. Building stone is plentiful, and close at hand, and the architecture solid and handsome.

Jálor is the chief town, situated on the southern border of the vast sandy plain of Márwár, which stretches away for full three hundred miles, broken occasionally by low ranges of rocky hills, to the Indus on the west, and Satlaj on the north. It is a place of importance, rendered famous in former ages for the strength of its fort, and the many long and gallant sieges it has withstood. Built early in the Christian era by the Pramárá dynasty, then all powerful in Western

India, its walls, composed of large masses of cut stone, remain in perfect preservation. The fort, about 800 yards in length by 400 in width, crowns a rocky hill of an altitude of 1,200 feet above the surrounding plain, and commands the city which hugs the northern slope. The main entrance lies on this face, and leads up a steep slippery stone roadway, passing three distinct lines of defence, all of considerable strength, and mounting guns on the outer face of the fort. There is but a single rampart wall, about 20 feet in height on the outside, and of various thickness, sufficient however to admit of cannon being mounted. The fort is amply supplied with sweet water from two excellent tanks inside.

Nágor is a large walled irregularly built city, formerly the capital of the northern portion of Márwár, and still containing the fort and palace of the former rulers. At least one quarter of the city is now in ruins, presenting a confused mass of fallen houses and of *debris*, such as one might expect to encounter in some city of the dead, but scarcely to be seen in a town containing some 30,000 inhabitants. There are several very handsomely carved sand-stone houses, generally the property of merchants engaged in amassing wealth elsewhere. Various sanguinary encounters have taken place at Nágor. Ráo Chandá successfully attacked the Imperial garrison then located there in the latter part of the fourteenth century. Again in A.D. 1407, Ráo Kilan of Jeysulmere pretended to offer a daughter in marriage to Chandá, and went so far as to say that if he suspected aught unfair (there had long been a feud between the two families), he would, though contrary to custom and his own dignity, send the Bhati Princess to Nágor. The offer was accepted, and the wedding party set out, but the carriages, supposed to convey the bride's *cortége*, contained armed men. Chandá came out to meet, as he thought, his bride, found out his mistake, and commenced to retreat, but too late; the armed men rushed out from their carriages and Chandá was killed at the gate of Nágor. In A.D. 1561 Nágor was captured by Akbar, but was afterwards restored by him to the Ráthors, on his marriage with the sister of their Chief.

Merṭá was founded by Ráo Doda, fourth son of Ráo Jodha, and added to by his son, Ráo Maldeo, who reigned from A.D. 1532 to A.D. 1569, and built the fort called after him Mal Kot. Merṭá has been the scene of many a hard fought battle, and the country round is covered with stone pillars erected to the memory of the dead. It was at

Dángarwás, about two miles distant, that in A.D. 1790 the Mahráttas, under DeBoigne, inflicted such a disastrous defeat on the Ráthors, on the bund of a tank called Dángolái. There is still to be seen a tomb erected to the memory of a Frenchman, Captain of Infantry, wounded in the service of Mahárájá Sindhiá on the 11th September 1790, who died of his wounds on the 18th of the same month, aged 61. The inscription is in French, the slab being of white marble.

Water is plentiful at Merṭá, there being numerous tanks all round the city.

Didwáná.—The town of Didwáná is situated to the north-west of a large lake or *sar* being a natural depression in the surface of the ground in every respect, except in size, similar to its more extensive neighbour Sambhar (for account of which see under head rivers and lakes); the water is however less briny than that at Sambhar, and the salt, instead of being procured, as at the latter place, by evaporation of the water of the lake from large enclosed tracts of the bed (called keáries), is produced at Didwáná by digging wells near the margin of the *sar*, and then baling the fluid, filtering from the sides, into shallow pans, where it is allowed to evaporate. Didwáná is a large walled town, said to contain about 20,000 inhabitants. Some of the houses are well built of stone. There are several wells of sweet water, and on the side of the town opposite to the salt *sar* a fresh water tank, from which many of the town people drink.

Nadolai was once the capital of the province of Godwar, and is exceedingly interesting owing to its architectural remains, showing that in that part of the world the Jain's faith was once predominant. It was at a very early period the abode of a branch of the Choháns of Ájmere, and from it sprung the Deorás of Sirohee, and the Sonigurás of Jálor. One of the Princes of Nadolai, Lakha, is said to have measured swords with Mahmúd. The fortress, or rather its remains, is on the declivity of a low ridge, to the westward of the town, with square towers of an ancient form, and built of a very curious conglomerate of granite and gneiss of which the rock on which it stands is composed.

The temple of Mahávira is a very fine piece of architecture (see *Tod*, Vol. I, page 697). Nadolai, Báli, Desuri, and Sádṛi, in the province of Godwar, are said by the author just quoted, all to have been ancient seats of the Jains.

Mandor, three miles from Jodhpore, is interesting as having been the ancient capital of the Purihar Princes of Márwár prior to its conquest by the Ráthors. It contains the cenotaphs of the ruling Chiefs of the country, erected on the spot where the funeral pyre consumed the remains of those who in former days seldom burned alone.

There are also stone effigies of gallant Chieftains of Márwár, curious as specimens of rude carving by workmen of the country. But little respect or reverence is shown towards spots which in western countries, as cemeteries, are considered sacred in the present day. Many of the cenotaphs are homes for the beggar, and even the mangy pariah dog, and nothing is done towards repairing the monuments erected to those who were heroes in their day.

Pipár, situated 39 miles to the north of Jodhpore, is a very ancient town, and is celebrated in the traditions of the desert as one of the cities founded by the Prámarás prior to the Christian Era. There is an abundance of wells, and good water is also obtained from a lake called the Sampu, which is connected with the tradition of the foundation of Pipár, as described by Tod in his Annals as follows:—

"A Bráhman of the Páli tribe, whose name was Pipá, was in the habit of carrying milk to a deity of the serpent (Takshak) race, whose retreat was on the banks of this lake, and who deposited two pieces of gold in return for the Páliwál's offering. Being compelled to go to Nágor, he gave instructions to his son to perform his charitable office; but the youth, deeming it a good opportunity to become master of the treasure, took a stick with him, and when the serpent issued forth for his accustomed fare, he struck him violently, but the snake being scotched, not killed, retreated to his hole. The young Bráhman related his adventure to his mother, when the good woman, dreading the vengeance of the serpentine deity, prepared a servant and bullock to convey her son to his father at Nágor. But what was her horror in the morning, when she went to call the youth, to find, instead of him, the huge serpent coiled up in his bed! Pipá, on his return, was inconsolable; but stifling his revenge, he propitiated the serpent with copious libations of milk. The scaly monster was conciliated, and revealed the stores he guarded to Pipá, commanding him to raise a monument which would transmit a knowledge of the event to future ages. Hence Pipár arose from Pipá, the Páli; and the name of the Lake Sampu, from his benefactor the

'serpent' (Sampa). All these allegorical tales regard the Takshak races, the followers of the religion of Budha or Jaina, and their feuds with the Bráhmanical sects. It is evident that Pipá, the Páli, worshipped both; and the very name induces a belief that the whole Páliwál caste are converts from Budhism."

Páli, the commercial city of Márwár, is situated 45 miles south-east of the capital. Páli has acquired an unenviable notoriety as the place of origin of the *mahá mári* or Indian plague in 1836. Situated on the main road between Ahmadábád and Ájmere, it has long been the chief commercial mart of Western Rájputáná. The principal trade carried on is that of dyeing woollen cloths. The city is built of sun-burnt bricks, no stone being readily procurable in the neighbourhood. In the civil wars that formerly raged in Márwár, the possession of Páli, from the commercial character of its inhabitants, was of great importance to either party, and at their desire the fortifications were razed. As an emporium, its reputation is of ancient date, and politically it is connected with the establishment of the reigning family of these regions. A community of Bráhmans then held Páli in grant from the Princes of Mandor; whence comes a numerous class, termed Páliwál, who follow mercantile pursuits. It was in Sambat 1212 (A.D. 1156) that Shivaji, the founder of the Ráthor dynasty, and son to the Emperor of Kanouj, passed Páli on his return from a pilgrimage from Dwárká to the Ganges. The Bráhmans sent a deputation to ask him to relieve them from two great enemies to their repose, namely, the Minás of the Áravalli, and the lions, which had become very numerous. Shivaji relieved them from both, but the opportunity to acquire land was too good to be lost, and on the festival of the Holi he put the leading Bráhmans to death, and took possession of Páli.

Phalodi is a large town to the north-west of Márwár near the borders of Bickáneer and Jeysulmere. The garhi or fort was built by Ráo Hamirá Niráwat, great-grandson of Ráo Sujá. There is a house still in the fort called by Hamirá's name. The garhi was added to by Ráo Maldeo, who succeeded to the *gadi* of Márwár in A.D. 1532 and is now in good order, having been recently repaired. The population is said to be about 12,000. Many of the mahájans who own houses in the place carry on trade in all parts of India, but leave their families at Phalodi, returning at intervals.

Pokaran, the fort of which is said to have been constructed by Ráo Maldeo out of materials brought from Satelmir, distant about two miles from Pokaran, which he dismantled. Satelmir was built by Satel, the eldest son of Ráo Jodha (after whom Jodhpore is named), on the top of a low ridge of hills; there is nothing left now, but the ruins of an old Jain Temple.

Pokaran is the appanage of the Premier Baron or Thákur of Jodhpore, who holds the post of Pardhán, which entitles him to a seat on the Khawass, or behind the Mahárájá, on an elephant on all State occasions. All documents, being grants of lands, villages, &c., by the Darbár, have to receive his signature. His ancestors came from Bhinmal to Pokaran in the time of Mahárájá Abhae Sing.

MALLÁNI GAZETTEER.

Part I.—History.

MALLÁNI justly claims to be called the cradle of the Ráthor race in the west, for when Kanauj fell before the Muhammadan arms, "Asthán," the great-grandson of the last Rájá of that State, emigrated to Márwár with a body of his followers, and in A.D. 1181 established himself as ruler over Kher, a town near the banks of the Luni, and the districts of Mewo (now called Malláni) adjoining it, which he seized from the Gohils, of whom, Tod, in his Annals and Antiquities of Rájasthán, thus writes:—

"Their first residence was Juná Khairgar near the bend of the Luni in Márwár. How long they had been established here we know not. They took it from one of the Bhil Chiefs, named Kherwá, and had been in possession of it for twenty years, when expelled by the Ráthors at the end of the twelfth century."

2. When the Gohils were exterminated by the Ráthors, Kher is said to have been a town of importance, but the only ancient building still standing is a temple of Chaturbhuj, which local informants assert to have been constructed in A.D. 1176. The Gohils migrated to Bhaunagar on the Gulf of the Mhai, after their defeat, and are still to be found there in large numbers.

3. After the conquest of Kher, the Ráthors do not appear to have acquired further territory in Malláni until the time of Mallináth, when the districts now known as Gurá and Nagar were conquered from the Sorás (whose Chief was named Siná) by Khem Karan, son of Jaitmál, and nephew of Mallináth. There is a local tradition that Khem Karan obtained possession of Siná's wife, and that it was by her treachery that he succeeded in overcoming the Sorás. The descendants of children born by her to Khem Karan still reside in Nagar, and are known as Udháníá Rájputs. After their defeat by Khem Karan the Sorás emigrated to Nagar Párkar of Sind.

4. When Ásthán first captured Kher, the present Bármer district of Malláni was held by Anant Ráo Sánklá. According to Tod, Vol. I., page 93, the Sánklás were the second of the thirty-five Sachœ or branches of the Prámarás. There are now the remains of two (apparently) large cities,

one, Kheráru to the west, and the other Juná to the south-west of Bárṛmer, and twenty and twelve miles, respectively, distant from it, said to have been towns of importance in those days.

5. The Sánklás were exterminated by the Choháns, who in their turn had to succumb to the Ráthors, and the manner in which the latter obtained possession of the Bárṛmer district is said to have been as follows:—

6. The leader of the Choháns was named Mánjá, whose daughter had been given in marriage to Jagmál, son of Mallináth (the ninth in succession to Ásthán). By her Jagmál had a son named Mandlak. Jagmál had a quarrel with his Chohán wife, who, on this account, accompanied by her son, left her husband and returned to her father, who gave her a village, which was called after her and is still known as Ránigáon.

7. Jagmál summoned a number (said to be about 200) of his most faithful followers, and told them to go to his wife and son, and give out that they too had quarrelled with and left him; they therefore went and joined Mandlak and his mother. Sometime after, when all preparations had been secretly made, Jagmál set off with 300 or 400 men, on pretence of bringing back his wife and son. On arrival at Juná, he attacked and killed his father-in-law, and added the present Bárṛmer district to his possessions.

8. An old rhyme is still current in Márwár, which it is said was often quoted to Mánjá by the Chárans—"Eh Mánjá you may as well place your trust in a tiger's whelp as in the offspring of Jagmál; put him away from you, or he will one day kill you."

Major Malcolm's report written in 1849.

9. "In the fourteenth century a separation took place in the Ráthor tribe, a portion following the fortunes of Biramdeo (the younger son of Sálká Ráwal), who subsequently founded the principality of Jodhpore, while the remainder, under the elder brother, Mallináth, continued to occupy their former position in Mewo, or Malláni, as it is now more frequently denominated after Mallináth, Ráwat, the immediate ancestor of the present Chiefs of Bárṛmer, Jasol, Nagar, and Sindari.

10. "It is uncertain how long the Ráwats of Kher continued to exercise any control over the rest of the Chiefs, or to be considered as the head of a principality; but at the period when we first became acquainted with them, all traces of such a power had long ceased, and each Chief of the principal families, into which the tribe is divided, claimed to be independent.

11. "The law of Gavelkind, or that by which an equal division of the property of the father is, at his death, made among his sons, has long existed among these tribes, and to its deteriorating effects are to be traced all the evils which have befallen the community. Dissensions among families, and blood feuds arising out of the minute subdivision of land, which it enforced, led to the assistance of the neighbouring and comparatively powerful Chiefs of Jodhpore being frequently solicited, and this gave rise to an interference, on which the latter ground their right of sovereignty over the districts at large.

12. "No treaty or formal contract between the parties can be produced in support of this claim, but the circumstance of the past Rájás of Jodhpore interfering in the settlement of the local disputes among the Chiefs, and levying, for a number of years, an irregular species of tribute on the district, confirms, according to the usage of the country, their right to be considered as the lords paramount of Malláni.

13. "For many centuries past, the districts of Malláni had been one continual scene of anarchy and confusion, and their inhabitants more savage and lawless than the neighbouring Khosás of the desert. The Court of Jodhpore when called upon to repress their excesses acknowledged their inability to do so. Under these circumstances, the British Government, as conservators of the general peace of India, found themselves compelled to proceed against them as a public nuisance, and, with their own troops, to seize the districts which they occupied. The Jodhpore Darbár having failed to render even the limited assistance which they had promised, the whole trouble and expense of the undertaking fell upon our Government.

14. "After the occupation of the district, the principal Chiefs were removed as prisoners to Kachh, whence they were subsequently released, on furnishing security for their good conduct, and on the express stipulation, entered into

by Sir Henry Pottinger with the Chiefs of Bárṛmer, in person, that as long as they conducted themselves with propriety, they should be considered under the special protection of the British Government.

15. "The Jodhpore Darbár, though they had utterly failed, as above stated, to afford any assistance to Government in the reduction of Malláni, were not slow to put forward a claim to its sovereignty. In reply to this demand, it was admitted by Government that the Rájás of Jodhpore had for many years exercised a species of control over Malláni, and levied tribute from its Chiefs at irregular periods; that such claims, as it might have once possessed, were rendered null and void by the state of anarchy and confusion into which it had allowed the country to fall; and that, though the British Government had established a claim to the districts themselves, consequent on having reduced them to order and obedience, it was willing, out of kindness and consideration to His Highness, to waive its just rights, and to acknowledge His Highness as entitled to sovereignty over these districts, and the tribute they might yield; at the same time informing him that our interference would not be withdrawn till his Government could afford satisfactory evidence of its capacity to rule them itself."

Major Impey's report of 1868.

16. "Malláni came under British control in 1836, and was managed by a Superintendent on a consolidated salary of Rupees 700 a month. He also commanded a detachment of regular troops, consisting of one squadron Bombay regular cavalry, two companies regular infantry, and one hundred Gaekwár horse; his head-quarters were Bárṛmer.

17. "In 1844 this detachment was withdrawn and replaced by 30 horse and 60 infantry of the Jodhpore Legion and 150 Márṛwáṛ horse. On the departure for England in 1849 of the local Superintendent (Captain Jackson), the district was, first as a temporary measure, and then permanently, placed under the charge of the Political Agent, Márṛwáṛ.

18. In October 1850, on account of sickness at Bárṛmer, the Political Agent arranged with the Officer Commanding the Jodhpore Legion to have his own escort at Jodhpore increased to 40 horse and 80 foot, and from it to furnish reliefs

for the Malláni Guard, which was then reduced to 14 horse and 8 foot, the Malláni prisoners being brought from Bárṛmer to Jodhpore.

19. "In 1854 this detachment was altogether withdrawn from Bárṛmer, and the military control of the district has since then been left to the contingent of the Darbár horse, which now consists of 50 men mounted on camels, 50 horsemen, and 30 foot soldiers, with the usual complement of commissioned and non-commissioned officers."

20. A circumstance worthy of note here, is the addition to Málláni of the tract of country, now called Takhtábád after the late ruler of Márwáṛ, Maháráją Takht Sing, which is thus accounted for by Major Impey.

"In the south-west corner of Malláni, where it marches on Sind, there is a strip of district, about fifty miles long and seven broad, known as Takhtábád; it comprises twenty-nine villages, some of them consisting of only a few huts, collected round a pool, or well of fresh water, and which more properly would be styled hamlets, the nucleus we may hope of future villages.

"It is undoubtedly a portion of the neighbouring district of Umarkot, but in the boundary settlement of 1849-50 was erroneously placed within the Malláni border."

Sir Richmond Shakespear, Political Agent, writes regarding Takhtábád in 1857:—

"It was very evident that a mistake had been made by the Commissioners, and that the whole of the land should have been assigned to Sind; but the decision of the Commissioners had been confirmed by Government, and it was too late to discuss its merits."

Part II.—Statistics.

I. Name of State, geographical position, latitude and longitude.—The province of Malláni lies between Márwáṛ Proper and Sind. It has never been surveyed, so only an approximation of its area can be given. Taken from its extreme points from north to south it is about 150 miles in length, and 120 miles in breadth from east to west, and its area may be roughly calculated at 18,000 square miles. On the north it is bounded by the State of Jeysulmere and the Shiw district of Márwáṛ; on the east by the Pachpadrá, Siwáná, and Jálor districts of Márwáṛ; on the south by the

Sáchor district of Márwár; on the west by the Umarkot Chháchhrá division of the Thar and Párkar districts of Sind; and on the north-west by the Giráb district of Márwár.

II. Configuration.—The general features of the country are sand hills. The whole of the northern and western portions form part of the little desert stretching into Sind and Jeysulmere. These sand hills rise to an altitude in places of 300 or 400 feet, and this part of Malláni resembles the troubled waves of a sea of sand. For ages, these wastes have been the grazing grounds of camels, kine, goats, and sheep tended by the hardy Beluch tribes of the desert, who combined this occupation with cattle-lifting.

2. Water is found some 150 to 300 feet below the surface, but is usually brackish and in some spots deadly to man or beast. Wells and pools that are drinkable after the rains, and up to March, before the heat has absorbed the moisture, become then noxious, and drinking water is exceedingly scarce. Wherever a successful well exists, it constitutes a village or hamlet, round which the herdsmen flock in summer and pay dues to the villagers, whose well they use.

3. The people have a superstitious prejudice against the construction of new wells, and seek for old wells to repair. There is a current belief that an ancient King, known as the Sagar Rájá, had an army of demons who possessed the faculty of smelling out where good water existed, and there he had wells dug: the sites of these old wells are sought for. This belief has lately been strengthened by the fact that in the confines of Báetu, in the Sindari estate, five of the Rájput shareholders dug separate wells, and all turned out salt and useless. Still of late years five new wells have been made in the Takhtábád district, but in this tract Muhammadans abound, and it is not regarded as Malláni Proper.

4. Wells cut in the rock, or rather at the foot of the rocky hills, such as the great well of Bármer, cost some thousands of rupees; but wells so situated are rare. In the soil called Náyar, hard soil, the average cost of a well is Rupees 1,500, but near the Luni or in the Pár they may be dug for Rupees 40 to 50; but these are mere pits for water, and are not constructed of permanent masonry.

III. Rivers.—The only river in Malláni is the Luni (for lengthened description of which see Márwár Gazetteer).

The Luni enters Malláni at Jasol, and pursues a tortuous course along the eastern boundary of the country for some 80 miles, finally leaving the province at Gándap of Gurá, and flowing a few miles further through the Sáchor district of Márwár, is eventually lost in the marshes of the Ran of Kachh. It is the only stream that relieves the sandy aspect of Malláni. After the rains, generally speaking, the water found in the bed of the Lúni, and in the wells along its banks, is sweet and abundant, but the stream is as capricious as it is erratic. On one bank, it may be a blessing, on the other, a curse; this is seen in two villages in the Gurá estate. One is rich with crops, the other arid and bare; on one bank the stream flows over sand, and its water is sweet, on the other, over a hard bottom, and is brine. This capriciousness may be noticed along its whole course through Márwár and Malláni.

Generally in the hot weather the river bed is dry, though water, salt and sweet, may be found by digging a few feet below the surface, but in places it leaves deep pools in chasms of rock or sand, such as are found near Sindari.

The Sakri River (for which also see Márwár Gazetteer) joins the Luni at Gándap.

IV. Jhils or lakes.—There are jhils at Shokar, Sirkápár (*sir* means a marsh, and *pár* is a soil peculiar to the Bármer district, and the N. W. part of the province, see remarks under head of soil), and Kharin-ká-pár. These are in the Bármer district. In those of Takhtábád and Setráo there are thirty-five or forty of these *pár*s, or marshes. In favorable seasons, wheat is grown in the beds, and when the marshes dry *kachchá* wells are dug to a depth of from eight to twenty-four feet, and thus a plentiful supply of water is procured. The Sirkápár covers an area of from 1,000 to 1,200 bighás. Villages are located near all these *sir*s.

V. Mountains or hill countries and minerals.—One very high hill in Malláni is Nagar of Jasol; the ascent to it is about a mile and a quarter in length. On the top are Tánkás (reservoirs for water) and one small nadi, or nalá. As far as is known, there are no minerals in this hill, nor is the stone used for any purpose. It is the highest point of a small ridge, which trends in a S. W. direction, and is about 1½ *kos* in length.

In the Sindari Pattá, at a village called Dundali, is a solitary hill, locally known as Gohánáá, in height about the

same as that of Nagar. No minerals have been found in it, nor is the stone used for building or other purposes.

There is also a small range, consisting of two or three hills, near the village of Sanpán of Sindari, from which slabs for roofing purposes, called *sils*, are procured.

At Sirnu, also in Sindari, there is another solitary hill, the ascent to which is about three-quarters of a mile. Its stone is not utilized.

In the Gurá Parganá there is a single hill of about seven miles in length, but of no considerable breadth, called Dhorimanha, from a village of that name at its foot. Its elevation; at the highest point, is about the same as that of the Gurá hill. There are in it caves, in which in former times Saráhis and other predatory tribes were in the habit of concealing themselves.

There is at Chahotan a portion of an important ridge of hills, which extends through Jeysulmere into Bickáneer territory. At Chahotan this ridge is of considerable height, being about a mile and three-quarters in ascent. There are several ponds on this hill, which fill in the rains, and grass grows on the table-land at its summit, which is about a *kos* in area. On this are the remains of an old fort. Water percolates half way down the hill, where it reappears, and is collected in a *kund*, or basin, and from this the villagers of Chahotan obtain their supply of drinking water throughout the year. At Kharáru, where there are the remains of an ancient city, supposed to have belonged to the Sánklá tribe, who were exterminated by the Choháns, is a large hill, the highest point of a small range in that neighbourhood. There are no (known) minerals in it, and no quarries.

Jasái-ká-pahár, in Bármer. There is a large extent of table-land on the summit of this hill, which, in the rains, is covered with grass; there is also a good supply of water, and the cattle of the surrounding villages graze there for six months in the year. This hill used to be a fastness for robbers in former times.

Juná-ká-pahár, another portion of the Chahotan ridge. This hill is very steep, and although it contains an abundant supply of grass, cattle cannot, owing to its abruptness, graze there, but grass is cut by laborers, when a supply fails elsewhere. There are the remains of an old fort on the summit of this hill. Juná was, in former years, a large village, belonging to the Sánklás, but at present there are only a few inhabitants in it.

Tárátarha, a hill situated about three *kos* distant from Juná-ká-pahár. Its aspect is much the same as that of the last described.

Ránigáon-ká-pahár, between Tárátarha and Juná. Grass is found on this hill, but the sides are so steep that cattle cannot graze there.

Bármer-ká-pahár, the village or rather town of Bármer, is located under this range of hills. There is a small fortalice, built on the summit of one of the lower ranges, in which the Bármer Thákurs now reside. The stone of this hill is used for building and roofing purposes.

Luno-ká-pahár, also near Bármer, is a small hill, but the stone is much used for building purposes, long slabs being procured from it.

Multáni Matti, or fuller's-earth, is found in considerable quantities at Kapuri of Bármer; it is used by natives of all castes for washing the hair. It is also mixed with macerated paper, from which small vessels are made, too porous however to retain liquids. This earth is taken to Umarkot in Sind, Jodhpore, and Bickáneer. It sells on the spot for about one anna and a quarter an ass's load, and two annas a bullock's load, or from 1½ to 2½ maunds in weight.

VI. Forests.—There are no forests or forest trees in Malláni. The common trees are—

Khejrá (*acacia lencophloca*), kumat, khair, rohirá (*tecoma undulata*), phog (*calligonum*), ber (*zizyphus jujuba*), jál, ák (*calotropis*), and ním. The first eight are indigenous, the last is only seen, where cultivated. On the banks of the Luni the babul (*acacia arabica*) is found in considerable quantities, and the jháu; the last however is more of a shrub than a tree.

The wood of the khair, khejrá, and rohirá is utilized for building purposes, that of the rohirá, after being kept for a couple of years, is much valued, and tables, chairs, boxes, &c., are made of it. The flower of the ák, mixed with salt, pepper, &c., is considered a good remedy for coughs, and the sap, which is extracted from it, is thought a certain remedy for pricks by thorns, the leaves are also extensively used as applications in cases of rheumatism.

The twigs of the ák and phog, but especially of the latter, are employed as materials for supporting the sides of *kachchá* (shallow earthen) wells, and in building huts,

the leaves of the ber, mixed with cut grass, &c., is a favorite food for camels.

Grasses.—Murath,* (?) saniá,* and khinp * grasses are used for thatching purposes, and from the latter strong ropes are made.

The bhurat, siwan, and bureá are very common in Mallání, and on them the cattle chiefly graze.

VII. Wild animals.—The common beasts of prey are wolves, jackals, foxes, and leopards; the last named are, however, rare. The wild pig is occasionally found.

Ravine deer are seen all over the district, antelope only in the neighbourhood of Jasol. Amongst the game birds are the large bustard (*eupodotis edwardsii*) and tilor (*houbara macqueenii*), the ordinary grey partridge and grey quail, the large sand grouse (*pterocles arenarius*), the common sand grouse (*pterocles exustus*), the painted sand grouse (*pterocles fascitus*), the coolen or demoiselle crane (*anthropoides virgo*), the black ibis or curlew (local name kur dántli). Ducks of various kinds are found in the cold weather, wherever there are pools of water. Hares are occasionally seen, but are not numerous. There are no fish in Mallání.

VIII. Communications.—There are no made roads in Mallání, nor travellers' bungalows. A house has been erected at Jasol, which is sometimes occupied by the Political Superintendent when on tour, and by any European officers who may come to the district to attend the Tilwárá fair.

Travellers from the North-West and other parts of India, proceeding to Dwárká, take the following route:—

	Jasol to Táprán ...	...	...	4 kos.
	(The *kos* in Mallání is a little more than a mile and three quarters.)			
Then to	Bhukán ...	...	...	5 „
	Sindari ...	...	...	4 „
	Páelá ...	...	...	4 „
	Jálikherá ...	...	...	5 „
	Nagar ...	...	...	4 „
	Gurá ...	...	...	3 „
	Gándap ...	...	...	6 „

On this route there are no difficulties; sweet water is found at each stage; supplies are plentiful; and wheeled vehicles can be used with comfort.

* English names not known.

Another route is from Jasol to Gadrah in Sind for Umarkot, the stages are as follows :—

Sanli	5½ kos.
Nosar	6 „
Chawá	6 „
Shokar	6 „
Bárṃer	4 „
Jasái	5 „
Siáná	5 „
Khatalkápár	5½ „
Gadrah (in Sind)	4½ „

On this route, with the exception of Chawá, where it is brackish, water is plentiful and sweet, and all supplies procurable. Carts can only be used as far as Bárṃer; beyond that sand and sand hills are encountered, and the country is covered with brushwood of the kumat and khair, which render the passage of wheeled vehicles almost impracticable.

A third route is *viá* Jeysulmere to Rori Bakar and from Jasol is as follows :—

Tilwárá	4 kos.
Santará	6 „
Sodhán	6 „
Rateu	6 „
Ondo (of Sheo Márwár)	3 „
Ulá (of Jeysulmere)	7 „

With the exception of Rateu, the water is sweet at all these stages, and supplies plentiful. Carts can travel by this route, but very heavy sand and sand hills, *tébas*, are met with, which render it difficult for bullocks to drag carts along.

A fourth route is from Bárṃer to Takhtábád, the portion of Malláni which joins the border of Sind :—

Akorá	6½ kos.
Chahotan	6 „
Bijrár	5 „
Kelnor (head-quarters of Takhtábád) ...	7½ „

By this route carts cannot travel, only camels and horses are used; the country is very sandy and covered with an undergrowth of kumat trees; water at all stages good, and supplies plentiful.

The route from Bárṃer to Gurá is as follows :—

Mitrah, six kos; water sweet; supplies plentiful.

Nokhrá, five kos; water brackish; supplies plentiful.

Khandáli, five kos; water very scarce; supplies plentiful.

Gurá, five kos; good water; and plenty of supplies.

This route is only fit for camels, carts are not advisable.

IX. Climate.—The climate of Malláni is a healthy one; hot winds prevail with great violence in the months of April, May, and June, but the nights are fairly cool, and as soon as rain falls, the temperature becomes pleasant; the coldest months are from the middle of November to the middle of February. The amount of rainfall cannot be given, as a register has never been kept.

Epidemics are rare; fever, spleen diseases, and guinea-worm are the most common maladies.

X. Droughts, floods, and blights.—Droughts are very common; floods never take place; and blights are of rare occurrence.

In these desert tracts locusts generally appear after an unusually heavy monsoon and do much damage. Malláni has been free from their ravages, however, for the last five years.

XI. General social condition of town and country people.—In the towns of Malláni, such as Bárṃer, Jasol, Sindari, Nagar, and Gurá, most of the houses are constructed of stone and bricks, and roofed with tiles, whilst those owned by the poorer classes are of mud with thatched roofs. In the towns the people are generally well to do.

Throughout Malláni, with the exception of the towns, beehive-shaped huts are mostly used, each family having a separate enclosure, which is fenced round by a strong hedge of thorns, and those who can afford it have a compound wall of mud as well. The people store their corn in mud constructed granaries, which are found in all these enclosures, and bear somewhat the appearance of Egyptian urns.

Owing to the enormous area of land belonging to one village, varying from three to six *kos* in circumference, the people form outlying settlements, locally known as Dhánis, round which they cultivate. In some of the larger villages these Dhánis number from 40 to 80.

Scarcity of water does not allow of much bathing, and the village people are filthy in both their persons and dress.

Although they cannot be said to be well to do, there is little or no actual poverty.

XII. Divisions into Hindus, Muhammadans, and Jains.—No census of Malláni has ever been taken, therefore as regards the division into Hindus, Muhammadans, and Jains only an approximate idea can be formed. From local enquiry it would appear that the Hindu class is by far the most numerous, forming a third of the whole population. Next to the Hindus in number come the Muhammadans, who inhabit about 120 villages of the district. The Jains are represented by Oswáls and Jattis, whose numbers are not considerable.

XIII. Castes, sects, and races.—The Rájputs of Malláni are divided into fifty-two *gots* as follows:—

Deorá, Sisodiá, Bháti, Sodhá, Solankhi, Chohán, Pariá, Pariáriá, Dhándu, Dhándal, Borá, Bágelá, Bidá, Detá, Singarpál, Khipá, Jassoliá, Phalsundiá, Sinmál, Gogáde, Sáudi, Indá, Jetang, Bándár, Kasumbliá, Gelot, Karmot, Kelan, Gogli, Sugar, Shekháwat, Mángaliá, Dhawechá, Pariár, Kaláeá, Kaláwat, Ugá, Sor, Jasor, Selot, Kálá, Bharakmal, Makwáná, Jharechá, Barechá, Kotechá, Karwá, Biráwá, Jaichand, Kháwariá, Karnot, Mahechá.

Locally they and their relatives take precedence, and after them the castes detailed below:—

Srimáli Bráhmans.—These men do not cultivate, but trade on a small scale; they go from house to house begging for grain, and will not eat cooked meat, nor drink water, brought by any other than their own caste.

Joshis.—There are large numbers of Joshis (astrologer class) in the district of Malláni; their chief occupation is trade, they take ghi and gund (gum), the latter obtained in large quantities from the Kumat and Bánuli trees, the first to Gujrát, Jodhpore, and Naeánagar, the second to Bhiwáni. In return they bring back gur (raw sugar), khánr (coarse sugar), cocoanuts, dates, betel-nuts, and occasionally rice. Those Joshis who are cultivators are dealt with on more favorable terms than other labouring classes, a fourth share only of the produce is taken from them, and they pay no import or export dues.

Palliwál Bráhmans.—This class came to the land of Kher with the original Ráthor founders of Malláni, and cultivate.

Sársat Bráhmans.—These men have lately come from the Bickáneer State to Malláni; they are the Prohits of the Játs; they cultivate and also live on charity.

Rájgur Bráhmans.—These men are the Prohits of the Thákurs of Malláni; their duty is to escort the ashes of their deceased masters to the Ganges. At weddings they receive from all classes of Hindus what is locally known as lík, *i.e.*, presents in money; they hold lands rent-free from Thákurs.

Agarwál Mahájans, worshippers of Vishnu, are traders.

Maheshwari Mahájans, worshippers of the Vishnu. These men are traders; few cultivate.

Oswál Mahájans (Jainis).—The majority are cultivators, only those very well off become traders.

Chárans.—In Márwár and Malláni there are two classes of Chárans, one called Bárath Chárans. This class were originally Bhátis, but in the time of either Shivaji or Mallináth, they were named Báraths and received the title of Cháran. The village of Durmará in the parganá of Nágor of Malláni belongs to them in *udak* (rent-free tenure or literally in charity). The supposed origin of the Báraths is, that a Bháti of good family had an intrigue with a woman of good family, but of another caste; they came together and took up their abode on the left bank of the Luni near Durmará. The water on this bank of the Luni is brackish and undrinkable, whilst that on the right is sweet and good. When the river was in flood (so runs the story) this couple, either singly or together, were able, under the auspices of a goddess (name unknown), to cross to the right bank without even getting their clothes wet, and from thence bring sweet water. On this they were looked upon as holy people, and the village of Durmará was given to them. They have now spread over other parts of India. The Bárath Chárans worship Máthwiji chiefly. The second class of Chárans are called Garwi Chárans; they originally, from some quarrel with their then ruler, come from Kachh, with their families, flocks, and herds. At the time they immigrated Jálor of Márwár was held by an ancestor of the present ruler of Palanpur (Muhammadan), and was his capital. He located these Garwi Chárans on the banks of the Luni; their headman was called Shiná, and the present village is called after him Shinádari. Dari means accepting (Dáran). Shinádari there-

fore meant that Shiná consented to live there, the name is now corrupted into Sindari. Their descendants still live in this village, which in former times was considered "surna" or a place of refuge, from which no criminal or others, seeking an asylum, could be given up. Both these classes of Chárans consider themselves as above the law, and resent any interference by committing Chándi, that is, self-immolation, and cutting and wounding themselves with knives, swords, and daggers. The Garwi Chárans are great traders and never accept charity as Bárath Chárans. They pay no dues, and in troublous times when plunder was rife in the land, these men, although trading with thousands of rupees worth of property, were never molested; this was mainly owing to the dread of their self-immolation, the onus of blood in such a case falling upon the authors of the crime which led to it. The Garwi Chárans are now divided into clans or Khamps and intermarry, but not with the Bárath Chárans, with whom they will neither eat nor smoke. Most of them worship the goddess Nág Bái.

Bháts.—These men are held in great awe, in the same way as Chárans, by all Hindus; they hold lands and sometimes villages rent-free; they receive great largess at weddings, and if it is refused, abuse the non-givers in song.

Lohánás are a caste of Bráhmans, but eat meat and drink liquor. They trade in the same manner as the Joshis, pay less duty on goods than others, but are not so leniently treated as Joshis.

Bhojaks, a low caste of Bráhmans; they live chiefly on charity and are the Prohits of Oswál Mahájans; they cook for the Oswáls and read kabits. Although themselves Shiwas, they worship at the Jain temples.

Sunárs.—There are two classes of these men, one locally known as Sunárs and are worshippers of Vishnu. In Malláni they cultivate, but their trade is that of workers in gold, silver, brass, &c. The other class is the Mer Sunár; they also worship Vishnu, and their trade is the same as that of the Bráhmánia Sunárs, but they do not intermarry, drink, or eat with them.

Játs.—This tribe formerly resided in all the villages of Jasol, in two of Sindari, and in one of Bármer, now they have spread over the entire district of Malláni; they are capital farmers.

Kalbis.—These men are cultivators, but are only found in estates bordering on the *Luni*, where both spring and autumn crops are grown. They as well as Játs, Rebáris, and Palliwáls are worshippers of Vishnu.

Bishnáis (followers of Jamba), cultivate in the district of Chohotan.

Rebáris keep large herds of sheep and goats, and the more wealthy possess cattle and camels.

Sanjogi Shámi.—The offspring of a man and woman of different castes are so-called. They intermarry with each other, but this class are considered the offspring of sin, and are looked coldly upon. They cultivate, but most are frequently beggars.

Gusháins.—These men eat flesh and drink spirits. Their bodies are buried, not burnt, after death. They are worshippers of Mahádeo. There are different classes of Gusháins, some are buried in a sitting position, and some at full length. Their remains are interred in the place where they lived, a platform of mud or stone, according to the status of the deceased, is placed over the remains, and a figure of Mahádeo. In parts of Márwár this class own villages, and are well off. Some of them (those who marry) cultivate, but the greater number are beggars, that is, they live on charity. There are twelve different classes of Gusháins, of whom ten are in Malláni, *viz.*—

Giri, Puri, Bhárti, Ban, Sarswati, Ságar, Parit, Parghat, Árun, Runkhar.

Náth.—The Náths are known by wearing a stone ornament passed through the lobe of the ear. Many of this class, especially those who are well off, do not marry at all; these are called Nihang (the Nágás of Jeypore), those who marry are termed Girhast. The Guru or priest of the famous Mállináth from whom Malláni is named, was a Gusháin called Garibnáth; none of his (the priest's) disciples are allowed to marry, and if any of them is caught intriguing with a woman, he is turned out of the temple, and not allowed to re-enter it. He then may marry if he likes, or take a woman into his house as a concubine. If a Gusháin or any religious man, that is, a man who is a priest of Mahádeo, or of a temple, has an intrigue with a woman, he and she escape punishment by going to a temple and putting on Fakir's costume, dust colored clothes. After

remaining a day or two in the temple, they take up their abode in the village as man and wife, and are thought no ill of, but the man cannot be a priest in the temple, and he is no longer considered a Chelá or disciple.

Jatis (Jains).—They are worshippers in the Jain temples, and are by profession school-masters.

Khatris.—Their trade is to stamp dyed stuffs, some few also cultivate; those who work at this trade for Thákurs are exempt from taxes, and perform his work for less payment than they receive from others.

Mális.—This class is a very industrious one; they are the market gardeners of India.

Sungás call themselves Mahájans; they are the Kalláls of the North-Western Provinces; their trade is that of distillers of liquor.

Darjis (tailors).—The same remarks as regards Mochis apply to them.

Khátis, carpenters, are also servants of the village; they have to perform all the carpentry work of the village, repairs, as well as making of carts, ploughs, &c. They are not so well remunerated as kumhárs, mochis, tailors, and others.

Siláwats.—These men cultivate, pay land but no other taxes. They are really stone-masons by profession, and in Malláni they do all kinds of stone-work, and are house-builders, as well as constructors of the ordinary stone flour-mills of the village: these Chakkis or flour-mills cost from one to two and a half rupees each; there is a great trade in them at Bárṃer, from whence they are conveyed to Sind and other places. "Siláwats" are of the same caste as Khátis (carpenters), with whom they intermarry.

Ghánchis.—These men are by trade oilmen; they also cultivate.

Kumhárs.—There are three classes of Kumhárs. The first are called Karsás; these men are cultivators of the soil only. The second who have no special appellation, but are known as Kumhárs, make earthen pots, cultivate, and keep asses with which they plough. Earthen pots are supplied by these men to the villagers; from those with whom an arrangement is made, they receive annual compensation in the way of grain, and on occasions of marriages and deaths, cast off clothes; and from others, payment, in either money, or grain, at the time of purchase.

The Thákurs of Malláni also absolve this caste from the payment of Dand, an annual tax of Rupees 3 levied on all other cultivators, and Jhopri or house-tax, which others have to pay at the rate of one rupee per annum; they are also excused by the Thákurs the payment of a tax varying from Rupees 2 to Rupees 6, which is levied on all other cultivators on the occasion of the marriage of their (the cultivators') daughters. For these remissions they have to give earthen vessels without payment to, and fetch water for, the Thákur, whenever he visits the village. The third are called, like the Megwáls, Jatiá Kumhárs; these do not intermarry with the other two classes of Kumhárs; they are workers in wool (locally called Jat), hence the term Jatiá, and thread and rope-makers; they too cultivate.

Náis (Barbers).—These men are treated in the same way by the Thákurs as shoe-makers and tailors. By such as have a large family to wait upon, the barber is paid yearly in kind, and by others, as their means admit. The women of this class attend other women in child-birth, act also as wet-nurses, and perform other menial duties for the ladies of a household.

Lakherás (bangle-makers).—These men work in gum, lac. Bangles of lac, sell from 6 to 12 annas a pair; the ivory ones cost from one to one rupee eight annas a pair. The women of the country often have their arms covered with these ivory bangles, the whole cost of which is from about Rupees 12 to Rupees 14. Lakherás pay no taxes to the Thákurs, and for this indulgence they have to repair the bangles of a Thákur's family when broken.

Kártakiás, a low class of Bráhmans; a few cultivate; they get the clothes thrown over dead bodies when taken to be burned, and eat the food given in charity by people for 12 days after the death of any one in a family.

Desántari, an inferior class, who more often beg than work. Whatever charity is given on a Saturday is given to these men. If a Rájput, Bráhman, Ját, or other Hindu falls on an unlucky Saturday, the Desántaris are presented with a black buffaloe, cow, goat, or even a black blanket, and in return they worship to the god (Saturn) in order to drive off the evil omen.

Mochis (shoe-makers), who also do other kinds of leather work. The price of ordinary leather shoes in a village varies from 12 annas to a rupee and a half. Cultivators of the soil

pay for their shoes in grain, others pay cash. The Thákurs only pay half price for their shoes, some nothing at all, and the Mochis are allowed to cultivate as much land as they can by their own household rent-free. If a Thákur gives excessive work to the Mochi, he will in exchange lend him bullocks to plough with, or obtain them for him from others, and supply seed for sowing. If a Mochi has not time to cultivate, the Thákurs assist him in other ways by presents of money and clothes on occasions of marriages or deaths. For this the Mochi has not only to supply shoes to the Thákur's family, but perform all other duties pertaining to his trade.

Dholis (drum-beaters.)—They receive clothes and food in charity from the village, and largess at weddings.

Dhobis (washermen).—The same remarks apply to this class as to shoe-makers, tailors, and others of the serving class.

Megwáls.—There are three classes of Megwáls; they eat together, but do not intermarry: the first are locally known as Bámbis, the same caste as Chamárs in the North-Western Provinces; they perform the general work of the village, look after travellers, &c., and get in return the skins of all unclaimed dead animals; on occasions of marriages, food, and from the heads of villages, a certain quantity of grain at harvest time; they are also workers in leather and weavers. The bodies of those who are followers of Rámdeo (a holy man whose shrine is now worshipped at Rámdeorá near Pokaran) and Pábu, another holy man, who formerly lived in the neighbourhood, are buried, and worshippers of Vishnu burned. The second are Jatiás, the Regars of the North-Western Provinces: these men cultivate, but their special occupation is dyeing and working in untanned leather; they eat the flesh of dead animals. The third are called Bangarás; they make cloth from thread, and also cultivate. The same remarks as to burning and burying after death apply to the Jatiás and Bangarás.

Bágris.—They act as veterinarians. A few of them also operate on the human body in cases of stone disease. Many are cultivators and traders, and are treated with a certain degree of leniency by the Thákurs.

Girurás.—This class form the Gurus or spiritual guides of the Megwáls; they labor in the fields and are weavers too by trade.

Sargarás.—A kind of Chamár; they are also drum-beaters; they work in the fields and get pay by the village for their duties as drum-beaters.

Bhils (aboriginals).—These men are good cultivators; they act also as shikáris, messengers, and general servants to the Thákurs, and are paid accordingly. This class were inveterate thieves, but (in Malláni at least) are now losing that character. On occasions of marriages a small band of these men armed are collected to form a body-guard, and they are generally to the front whenever scrimmages occur between one village and another.

Bhangis.—These men are paid by the Thákur and others according to their means.

The Muhammadans in Malláni are divided into forty-one classes as follows:—

Saiad, Daras, Samejá, Samá, Ráhamá, Nuhri, Arisar, Mangliá, Mallayá, Bakiá, Jonijá, Hálipotrá, Abrá, Bhamsará, Mher, Cháma, Janj, Bhyá, Sánd, Sangrási, Kallar, Chichar, Sahtá, Dal, Rájaṛ, Gajju, Jhakrá, Thábá, Rámdawá, Bhati, Kati, Tálozi, Dewat, Hingoṛá, Sarái, Dhándal, Chopán, Sumṛá, Panu, Rind, Jesaṛ.

XIV. Religious belief and worship.—The majority of the Hindus of Malláni are worshippers of Siva. The principal Thákurs of Malláni, descendants of Mallináth, worship at the temple of Rugnáth, and the descendants of Jaitmál, a brother of Mallináth, of whom are the Thákurs of Nagar and Gurá, at that of a god named Alamji. There is a very ancient temple at Kher (built 700 years ago), the village so-called near the Luni, to Rugnáthji, who is worshipped by many of the Rájputs of the districts. Jain temples are found all over Malláni, three at Nagar are very old, having been built prior to the occupation of Malláni by the Ráthors. Mahádeo temples are also common. The founder of the district, Mallináth, is generally worshipped, there being shrines to him in almost every village. A great annual fair is held in his honor at Tilwáṛá on the banks of the Luni near to his shrine. On the opposite side of the river is a temple erected to his wife Rupá Devi. The legend about Mallináth and his wife Rupá is, that the former did not die, but was translated to the skies on horseback from a hill near the village of Dudiali of Máṛwáṛ, and when his wife Rupá heard of her husband's disappearance, she started off in a Rath for the spot in order to become sati, but on the road she vanished from the Rath,

and was never seen again; so they are now worshipped as god and goddess. There is a goddess locally known as Bánkalmátá, held in great veneration by all in Malláni. In boundary and other disputes the oath of Bánkalmátá is always taken, and is considered a most binding one. At Bárṛmer there is an old temple erected to Bálárikh (another name for the sun), the idol is of wood. All the Joshi (astrologer) tribe are said to be worshippers of Bálárikh, and the temple at Bárṛmer to be the only one to this god. At two ruined towns or cities of Bárṛmer, Kheráru and Juná, sometimes called Patrásar, said to have been strongholds of the Gohils, are still to be seen remains of Jain temples, as well as those of Mahádeo and "Rugnáthji." In every village of Malláni, generally under a khejṛá tree, will be found a stone slab with the figure of a snake carved on it, and the victim of a snake bite is always taken to this shrine, and Goga interceded with for recovery. The legend about Goga is as follows:—

There was once a Ráná, named Jéwar, a descendant of Chohán Pirthi Ráj; he had a wife, named Vachal, who had no offspring, and they lived at a village called Dadráwá.* It so happened that a Náth called Gorakh, a Sidh, or holy man, and a literary character, who has written several Sanscrit books, came to their village, and went round, as was his custom, begging. Jewar's wife did not see him at the time, being engaged, but hearing afterwards that a holy man had been to beg, she sent her maid to search for him; the Sidh had located himself outside of the village; Jewar's wife herself took food to him, and told him of her having no offspring, and of her great desire for a son. The Jogi was so pleased at such a lady of rank bringing him food that he told her her wish should be fulfilled, and she should have a son. Upon this she returned to her house, and in accordance with the Jogi's promise a son was born, to whom the name of Goga was given. One day when the child was lying in its cradle, a snake appeared, the child grasped it with his hands by the neck, and, as is the wont of children when they get hold of anything new, put it to his mouth; when people came up and saw what had happened, they dragged away the snake, and expected to see the child die, as it was actually sucking the snake's head. When nothing happened to the child, and they remembered the story of his birth, they assumed that Goga

* Situated in the district of Hánsi.

was endowed with miraculous powers, and he has ever since been worshipped, but particularly as a protector from snake bites.

A local deity named Pábu is also much venerated in Malláni; the legend about him is given below:—

Ásthán, the founder of the Ráthor dynasty in Márwár, had a son named Dhándal, whose descendants are to this day known as Dhándal Ráthors. He had two sons, the eldest Bhurá, the second Pábu. Dhándal had a blood-feud with the Khichi Rájputs, the Chief of whom was named Jhind Ráo, whose head-quarters were at a place called Jáel in the parganá of Nágor.

Pábu on one occasion went to the village of Kolu in the Sheo parganá of Márwár to marry a daughter of a Sánklá Rájput; his brother Bhurá accompanied him; and whilst they were there, Jhind Ráo made an open attack upon a Cháran woman named Dawal, a resident of Pábu's village, and carried off all her cattle. The Cháran woman went at once to complain to Pábu, and arrived at the exact moment when the marriage ceremony or Pherá was being performed. On hearing what had occurred, Pábu left his bride, mounted, and with his brother and followers went in pursuit of Jhind Ráo, whom he overtook. A severe battle was fought, and Pábu was killed after performing prodigies of valour. He has ever since been worshipped as a deity, owing to his death whilst fighting so gallantly. There are temples in many parts of Márwár to Pábu, who is represented as on horseback with a spear in his hand. His horse was called "Black Cæsar," and there is an effigy of Pábu mounted on this, his favorite war horse, at Mandor.

XV. Customs and usages.—Marriage ceremonies in Malláni differ little from those in other parts of India, but the expenses are much less. Widow marriage is not allowed amongst the Thákurs and other superior classes; but amongst Játs, Rebáris, Sunárs, Chamárs, and others of the inferior classes, a widow can take a second husband. There is no regular marriage ceremony: the intended husband comes to the widow's house, where he is fed; he gives the woman clothes and jewels, and takes her away, but never by the front door of the house. If the widow has any children by her former husband, they remain with his family; the offspring by such a second marriage are considered as legitimate.

Whenever a marriage or death takes place in a Thákur's family, a fee called Dápá is levied from all classes (cultivators included), except Bráhmans and Shámis; this fee varies from one to eighteen rupees, but the lowest sum is that generally taken, especially from the cultivators.

As regards inheritance in the parganá of Bàrmer, the estates are equally divided amongst the sons of a Thákur. In Jasol, Sindari, Nagar, and Gurá, the eldest son succeeds to the estate, and other brothers have portions (in land) given to them for their livelihood. The property of all other Hindu castes in Malláni is equally divided amongst all the sons.

XVI. Agriculture—crops.—The various kinds of crops grown in Malláni are bájrá, mung, moth, guwár, til, and cotton: these are sown as soon as the monsoon sets in and are reaped, bájri 70 days, cotton 90, and the rest 60 to 65 days after sowing.

Water-melons, locally known as matirá, grow in wild profusion in the rainy season; the villagers eat large quantities, each melon contains on an average about three sers of water, which is cool and pleasant to the taste. The seeds are eaten by the cattle, and in time of dearth ground into flour and used as food by the people.

Tunbá, a gourd, indigenous all over Malláni, but more particularly in the thal or sandy portions. Bullocks, camels, and horses eat the gourd, and men for their own use cut it in pieces and bury it in the sand, where it is kept until only the seeds remain; these are then washed, beaten in a mortar, the outer husk thrown away, and the remaining portion of the seed mixed with bájri and ground into flour.

Wheat crops are grown on the banks of the Luni, but are very rare in other parts of Malláni. When the rainfall is favorable, however, this cereal is cultivated in marshy lands in the Setráo and Chahotan Districts.

Barley and sesamun are rarely seen, and gram never.

XVII. Mode of husbandry and different kinds of soil.—The plough of the country is the same as that used in other parts of India. Bullocks, buffaloes, camels, and asses are employed for draught, and occasionally when a cultivator cannot afford animal labour the plough is worked by men.

"The soil of Malláni may be classed under three heads: Sand known as thal, hard or stiff sandy clay called náear, and deposits of soil in the hills of limestone called pár.

"Three parts of Malláni may be roughly estimated to consist of sand. Of the remaining quarter, two-thirds may be classed as hard sandy clay generally so salt and sterile in its nature as to nurture only grass which springs up with the rain and withers away immediately. In such ground sweet water is not to be found. The remaining portion is known as pár, a soil peculiar to the Báṛmer district and the north-western part of the province. It is formed of patches of deposited soil lying in the interstices at the foot of limestone ranges, and is in request for culture, as at little expense crops can twice a year be grown on it, water for its irrigation being obtained at little cost by digging shallow trenches or reservoirs in the surrounding limestone bed, which catch the upper drainage of rain water from the surrounding slopes."

XVIII. Agricultural tenures.—There are no zamindárs (or such classes as are known by that name in the North-Western Provinces) in Malláni. The Palliwál Bráhmans are the nearest approach to zamindárs, and they are only found on the banks of the Luni. The probable cause of their position is to be traced in the history of the first arrival of the Ráthors in Marusthali or Máṛwáṛ, when the Palliwáls accompanied them to the land of Khair now known as Malláni.

The cultivators pay hásil (revenue) in kind to the jágirdárs, who are the real owners of the soil, and the Palliwáls receive a zamindári haq, locally known as ghugri, from the cultivators (except of their own caste). This haq or share is paid in kind and depends on the season. In good seasons he gets for every kalsi (local measure containing about twelve maunds) thirteen or thirteen and a half páilis (another local measure of about 1½ sers), or in other words, about a sixth share of the produce. If the Palliwál neither cultivates himself nor can find husbandmen, he has to pay rent in cash to the jágirdár for such land as is left uncultivated.

There is no land measurement in Malláni: a field or *khet* in the *ner* or land near the Luni may be from 8 to 25 bighás, and for these fields the Palliwáls pay from Rupees 2 to Rupees 5 as rent.

XIX. Rent rates.—All Játs, Rebári, Bishnawi, and Kalabi husbandmen pay Rupees (3) three per chulá (*i.e.*, per family) in cash yearly to the jágirdár. For this they may employ as many ploughs as they can, and the produce is then shared by customary proportions according to the

crop. For bájri and cotton crops they pay as revenue to the jágirdár from an eighth to an eleventh share of the produce, besides supplying for his horses a camel's load of bájri heads (or as much as can be packed in a borá or bag), and from mung, moth, guwár, and til a very small share varying from one to two camel loads. Of the spring crops for well land a fourth, and for baráni or lands irrigated or saturated from bunds, a fourth or fifth share belongs to the jágirdár, who also takes for his horses one or two strips or beds of wheat locally known as khodá. In addition the cultivator has to pay a small share of the produce of both autumn and spring crops to the pardhán or headman of the jágirdár, and likewise to the village temple. From other cultivating classes, such as those who do service, the jágirdár takes from one rupee to five rupees per annum per family, but no share of the produce. In the Takhtábád District of Malláni the proprietors of the land are the Thákurs of Setráo, Chahotan, and Gangásariá of Sáchor of Márwár. There are in this district a class of Muhammadan settlers called Samejás, and to them the lands have been leased for a period of thirty-five years, twenty of which have expired. They pay Rupees 2 per plough to the landholder, but are exempt from all other taxes. They are held responsible for the peace of the country.

XX. Mode of collecting revenue and agricultural statistics.—The mode of collecting the revenue by jágirdár is as follows:—

When the grain is threshed out and stored in one spot, his men proceed to the place, the grain is measured in earthen vessels (gharás) and the jágirdár's share put aside. Implicit trust seems to be placed in his tenant by the landlord: there are no Kanwáriás or watchers of the crops as on the khálsá lands belonging to the Darbár. Until the grain is collected in heaps, a tenant may consume as much as he requires for the daily sustenance of himself and family; but if he makes away with or conceals any, the jágirdár on finding him out takes a two-fold and sometimes a four-fold share, and in future the delinquent has to give security for not repeating the offence.

XXI. Famine.—Colonel Brooke, Officiating Agent to the Governor-General for the States of Rájputáná, in his report on the famine of 1868-69 thus writes:—

"At Jodhpore no rain whatever fell during the rainy season, at least not sufficient to be measured by a pluviameter.

Godwar under the Áravalli, which partakes of the Ajmere and Meywár climate, was favored with a little rain in July, but none subsequently. The south-west monsoon failed entirely throughout Márwár."

Prospects in the Native States.—"In the countries to the north-west of the Aravalli, including Márwár, Malláni, and Bickáncer, the grass crop had entirely failed. The country within the branches of the Luni had been visited by heavy storms of rain on the 1st and 2nd September, which saved the stunted grass which was too sparse to cut and too short for horned cattle to graze upon. A little rain fell in the south-western corner of Márwár and at Gurá in Malláni, but the herds leaving the country on their way to Gujrát soon trampled it down. A very short crop of grain, about one-fifth of the usual quantity, had been originally sown and of this little ripened. It was hoped, if there were another fall of rain, that a considerable quantity would be saved, but no fall occurred."

Prospects in Malláni.—"A report was received on the 25th September from Malláni that not even in the villages where rain had fallen on the 1st and 2nd September would the cattle be saved, as there had been no subsequent falls. The Jodhpore Cavalry Detachment at Malláni was disorganized, and the horses had been let loose from their pickets to take their chance of life by feeding on the grass roots beneath the sand. Even the deputy in charge of the district was unable to procure grass for his sole horse, which he had offered for sale at one-eighth its value without being able to find a purchaser. Nothing could show the great distress from the want of grass more than the latter fact."

Progress of famine in Malláni.—"Malláni suffered equally with the rest of Márwár. With the exception of about half a dozen hamlets, the whole tract belongs to Thákurs, offshoots of the family of the Jodhpore Mahárájá. They not only own a great number of cattle, but breed one of the finest and most enduring races of horses in India, which are at the same time both high-spirited and tractable. The produce they sell yearly at the great fair of Tilwárá near Bálotrá, and this forms a principal source of their revenues. On the approach of the famine the Thákurs sent their horses to their connexions in Gujrát and Jeysulmere. The change of forage seemed to agree with the horses as little as with the cattle, and about three quarters of the breeding stock died. It would be supposed that horses would not have been

afflicted in the same way as cattle. They may have required grain on a change of pasture, but it is not improbable that there was a murrain both amongst cattle and horses, aggravated as in the human body by insufficient food and bad water, which caused so great a mortality."

Advent of rains of 1869.—"The long-looked for rains set in at last in the middle of July, and the *ráiats* were enabled to plough their fields. They had lost their cattle and plough bullocks, wherefore making small plough expressly for the purpose; they yoked themselves in place of their oxen, and women dropped in the grain as the men laboriously turned the furrow. Only one ploughing was given and a few thorns in place of harrows were dragged over the furrows to scratch the earth over the grain. So precious were camels and bullocks at this time for agricultual operations that Rupees 3 a day was the rate of hire for a camel ploughing, and Rupees 4 a day for a pair of bullocks."

Approach of locusts.—"A breadth of land equal to half the usual quantity was sown. The grain everywhere sprouted splendidly, and all reckoned that the famine had passed, when another scourge visited the country in the shape of locusts. They entered Márwár from Jeysulmere at the end of May, and laid their eggs in every direction. These hatched as the rains set in, and by the end of August the young locusts had spread over the whole famine tract, laying fresh eggs wherever there was sand. The broods from these eggs appeared early in September, and moving in dense masses backwards and forwards destroyed every living thing in their way. Crops were eaten down so that the ground had the appearance of never having been sown. By degrees the locusts got their wings and flew hither and thither over the country, devouring the ripening grain which the young broods had spared. Each swarm, of which there must have been hundreds in Rájputáná, settled every night, covered every green plant over an area of 12 or 15 square miles, and left it bare as they flew away in the morning. The loss to the country by the locusts was about 75 per cent. of the crop, which originally was only a half crop.

"Malláni, a desert tract, suffered less from fever than the rest of Márwár. An accurate account has lately been taken of the population of 81 villages in Malláni, and enquiries made for the purpose of a census. The mortality in these villages will help us to form some idea of the great loss of population by the famine throughout Márwár.

Loss of population caused by the famine in 81 villages in Malláni.

	Number of inhabitants before famine.	Number that emigrated and died.				Present number of population.
		Loss by emigration and natural deaths.	Deaths by cholera.	Deaths by fever.	Total loss by famine.	
1 Bármer	5,047	190	115	111	416	4,631
31 Villages of Bármer ...	13,623	1,514	243	481	2,235	11,498
1 Besalá	2,002	180	.....	118	298	1,714
11 Villages of Besálá ...	3,722	460	24	117	761	3,061
1 Sindari	4,730	1,197	118	519	1,834	2,896
36 Villages of Sindari ...	13,883	3,048	305	910	4,263	9,620
81 Grand total ...	43,007	6,589	805	2,316	9,807	33,420

"The loss in Malláni was consequently about one-fourth of the population, the number before the famine having been 43,007, and after it 33,420. The difference between the loss by fever in the interior desert villages of Bárṃer and Besálá, and by the same disease at Sindari on the bank of the Luni River is very marked. In the former the deaths by fever were only one-fortieth of the population, in the latter one-sixth. The total loss by fever was much less in Malláni than in the richer districts of Márwár, where it was in many cases as high as one-third.

Relief in Malláni.—"The district of Malláni, which is under the direct management of the Political Agent, was almost depopulated by emigration. The native official in charge was called on for a list of such works as would give employment to the poor, and which might be profitably commenced, and were situated in different parts of the country. The deepening of four tanks already in existence was taken in hand, as well as the construction of three new ones. An advance of money was at once made for the works, and the jágirdárs were informed that half the cost of any work undertaken in their estates would be paid for by the Political Agent."

Commerce and manufacture.—The chief manufacture in Malláni is from wool and country cotton carried on by the Bangará Megwál class. Cloth for wearing apparel composed of cotton and wool mixed, and *luis* or blankets of wool alone are made. Small *daris*, for spreading on beds, of camel hair are also woven by the Jatiá Megwáls.

The Mochis of Bárṛmer make horse and camel gear of leather, which finds a market in Umarkot as well as in the district.

Stone flour-mills are also constructed at Bárṛmer and exported in large numbers.

The principal articles of commerce are ghi and gum; the former is taken to Gujrát, Jodhpore, and the Ájmere town of Nayánagar, the latter to Bhiwáni. The imports are raw and coarse sugar and rice from Bhiwáni. *Urd* (a kind of vetch), and tobacco are brought from Málwá by the Banjárás who carry salt there from Pachpadṛá.

Opium is brought from Kotá, Jhálrá Pátan, and Pali.

English cloth comes from Karáchi and Bombay; from the former place *viá* Haidarábád and Umarkot, and from the latter *viá* Páli, and sometimes by the direct route *viá* Áhmadábád, Disá, and Gurá of Malláni. Ivory comes from Mandwi, generally by way of Gujrát and the Tharrad, and sometimes *viá* Sind.

There is a very large export of bullocks from Malláni; they are chiefly taken to the Tilwáṛá fair for sale, and those that do not find purchasers there, are taken by Muhammadan butchers to Gujrát. Butchers from Áhmadábád and Disá come to Malláni and purchase large quantities of lambs at from eight to twelve annas a head. After marking they leave them in the district to graze, until they obtain a good size, when they take them off to the markets, paying to the grazier from one to two annas per head per annum for their trouble. They also purchase goats in the same way, but only male, not female goats are sold. There is also a sale of from 1,000 to 1,200 camels every year from Malláni; these are chiefly purchased at the Tilwáṛá fair, and in the same way from 100 to 150 colts or fillies from the district find a market. In good seasons the crops not only suffice for local wants, but grain is exported to Jeysulmere, the north-western parts of Máṛwáṛ, and occasionally to Kachh.

Fairs.—An annual fair is held at Tilwáṛá of Malláni in the month of March, which lasts for 15 days. In 1875 the livestock brought to this fair was as follows:—

Young bullocks	...	...	...	15,000
Full grown	...	...	...	15,000
Camels	...	...	...	5,000
Horses	...	...	...	400

Hides, tanned leather, brass and tin utensils, have a large sale. The annual attendance of people is from 30,000 to 35,000 from all parts of the country, the larger number naturally from Márwár, but other parts of Rájputáná, Gujrát, Sind, and the Panjáb are well represented. The principal object of adoration is the shrine of Mallináth; all sellers of animals or goods make a small offering of either pice or food at the temple, and the general cry of all the Hindus throughout the fair is "Jae Mallináth."

Part III.

I. The Darbár.—This subject has been treated of in the Márwár Gazetteer.

II. Aristocracy.—The whole province of Malláni consists of jágir-estates, the principal of them being held by the five chief houses, descendants of Mallináth, and of Jaitmál, his brother.

Jasol Estate.—The first in rank is Jasol, the Ráwal thereof being the senior branch. The estate of Jasol comprises seventy-two villages, which are divided between two kotris or families, half belonging to Ráwal Chiman Sing, the representative of the Partáb Sing family, and his relatives, and the other half to Thákur Padam Sing as head of the Bághji family and his kinsmen.

Bármer Estate.—The main portion of the Bármer Estate consists of 60 villages, which are held by five different families known as Ráotáni, the first in rank, the Sáhebáni, Kishnáni, Popbáni, and Khimáni. There are also six villages forming an integral portion of this estate held as charitable grants, *udak* or rent-free.

Sindari Estate.—The Sindari Estate is composed of sixty-two villages. There are two families in Sindari, one known as the Ratan Sing, and the other as the Háthi Sing. The first is the owner of twelve, and the second of eight villages. Of the remaining 42, 25 are shared by both families, 15 belong to petty Rájputs (Chhutbhaiás), and two to Bráhmans. Ráwal Mánji is the head of the Sindari family.

The Nagar Estate consists of twenty-nine very large villages, and being situated on the Luni is highly cultivated and rich. It is divided amongst two families known as the Ráwatji and Akherájji. The head of the former is Ráwat Gomán Sing, who succeeded to his estate by adop-

tion, and to whom belong three-fifths of the villages, whilst Ráwat Bhabut Sing, son of Gomán Sing, remained as heir and proprietor of the Akherájji portion. The Nagar family are descendants of Jaitmál, a brother of Mallináth.

Gurá Estate.—Gurá was founded as an offshoot from Nagar eleven generations back. The Nagar Rájputs being much troubled by the incursions of the Chohâns of Sáchor planted an outpost at Gurá, headed by Thákur Ratan Sing. By degrees it became a separate colony, and thus was formed the Gurá Estate consisting of 103 villages. There are two families in it known as the Máldeoji and Suraj Mal. In the former Ráná Khem Sing holds four-fifths, and Thákur Bakht Sing one-fifth of the villages. Of the latter Ráná Karan Sing is the sole proprietor.

Chahotan, Setráo, Besálá, and Siáni Estates.—Besides the five principal estates noted above, there are four minor ones—Chahotan, Setráo, Besálá, and Siáni. The two first sprung some generations back from the Bárṃer family. Besálá and Siáni are later offshoots of the same house. Chahotan comprises forty small villages, Setrao twenty, Besálá twelve, and Siáni ten. The holders of these estates are quite independent and pay separate *foujbal* in the same way as the owners of the five larger estates.

Takhtábád Estate.—In the historical portion of the Malláni Gazetteer, the manner in which the Takhtábád estate came to be incorporated with Mallani has been described. It consists of twenty-nine villages. When it was merged in Malláni, the right of proprietorship had to be determined, and this was done by assigning one-third to the Thákur of Setráo, one to the Thákur of Chahotan, and one to the Thákur of Gangá Sariá of Márwár Proper.

Tenure by which the Jágirdárs of Malláni hold their Estates.—The jágirdárs of Malláni hold their estates by right of conquest. When the British Government were compelled to interfere, as has been described in the first Chapter of this Gazetteer, the Mahárájá of Jodhpore put forward a claim to sovereignty over the district; and owing to the Chiefs of Jodhpore having for many years exercised, or rather attempted to exercise, a species of control over Malláni, and levied tribute from its Chiefs at irregular periods, this claim was allowed by Government; but as Malláni has been since 1836 under British management, the Darbár has virtually had nothing to do with it.

The jágirdárs pay *foujbal* or army tribute amounting to Rupees 8,932 yearly. This is levied by the Political Superintendent in the following proportions, and remitted to the Darbár:—

		Rupees.			Rupees.
Jasol	...	2,100	Chahotan	...	218
Bárṛmer	...	1,100	Setráo	...	132
Sindari	...	1,800	Bèsálá	...	500
Nagar	...	302	Siáni	...	200
Gurá	...	2,530	Mageriá	...	50

They also pay Rupees 1,531 for office expenses.

Official classes or civil establishment of Malláni.—The chief local authority in Malláni is designated Hákim, and receives a salary of Rupees 150 per mensem. He acts under the orders of the Superintendent, to whom he submits all criminal cases. Civil suits and disputes about land are settled as much as is possible by arbitration.

The cost of the civil establishment is Rupees 5,748, of which Rupees 1,531 are paid by the jágirdárs, and the remainder by the Márwáṛ Darbár.

Police.—The police force of the district is under the command of a native officer with the rank of Resáldár, who receives a salary of Rupees 100 a month. He has under him fifty men mounted on camels, fifty horsemen, and thirty foot soldiers, with the usual complement of non-commissioned officers.

The disrtict towns and villages.—The chief towns of Malláni are Bárṛmer, which is the head-quarters of the district and where the Hákim resides, Jasol, Sindari, Gurá, and Nagar; and the number of villages are 415, but these do not include dhánis or hamlets, which are very numerous. There is nothing of special interest to record regarding the towns of Malláni.

JEYSULMERE GAZETTEER.

Chapter I.

I. Boundaries. Area.—The State of Jeysulmere lies generally between latitude 26° 5′ and 28″ 24′ N., and longitude 69° 30′ and 72″ 50° E.; its greatest length east and west being 172 miles, and greatest breadth north and south 136 miles. It is of the shape of an irregular oval, the longest axis being 215 miles lying N.E. and S.W.

It is bounded on the north by Bháwalpur, on the east by Bickáneer and Márwár, on the south by Márwár, and on the west by Sind.

The area of the State is 16,447 square miles.

II. Configuration.—The country is almost entirely a sandy desert, except in the portion near the city of Jeysulmere, and about 40 miles on all sides of it, where the soil is very stony, and there are numerous hills of sandstone of a dark color, flat topped, and entirely destitute of vegetations.

The general aspect of the country is an interminable sea of sand-hills, of all shapes and sizes, mingled in inextricable confusion, some rising 150 feet above the general level of the country; those in the western portion of the country are covered with phog (*calligonum*) bushes, in the eastern with large tufts of long grass. Nothing can well bear a more desolate appearance. The villages are few and far apart, and consist generally of some circular huts or wigwams, collected round a well of brackish water. Towards Thanot and the western portion, there seems to be an attempt at cultivation. In the east, near the large villages of Nok, Bikampúr, and Birsilpur, there are many fields in the valleys formed by the sand-hills, where, when theseason is favorable, the inhabitants grow jawári and bájrá. In several places there is a kind of sandstone and inferior limestone, which comes to the surface in the valleys. All over the country water is scarce, and generally brackish; the wells are very deep, one recently measured by an officer of the Great Trigonometrical Survey of India, at the village of Choriá, 32 miles S.E. of the capital, was 490 feet deep. Most of the villages have small ponds, in which the rain water collects, in a good season, sufficient to last for seven or eight months; but, as a rule, owing to the scanty rainfall, the supply fails in from four to

six months; the villagers then have to obtain their water from long distances (16 to 18 miles); the poorer classes, who cannot afford to get their water from a distance, drink the brackish water (a well or two of which every village possesses), mixing with it a little dahi (curds), the acidity of which in a measure counteracts the brackishness of the water. The average depth of wells is said to be about 250 feet.

III. Soils.—Almost the whole of the soil of Jeysulmere may be described as sandy, which is even favorable to some grains, notably to bájrá, of which good crops are grown.

IV. Rivers and Lakes.—There are no perennial streams in Jeysulmere, and but two small rivers, one called the Kakni, the other Lathiká Nadi. The former takes its rise from water accumulating during the monsoon in low ground belonging to the villages of Kotri, Gohirá, and Latabáná, and after flowing a distance of 28 miles spreads over a large space of flat ground and forms a lake or jhil, called the Bhuj Jhil. Very occasionally when there is an exceptionally large rainfall, this river deviates from its usual course near a village called Káldháná, and passing by that of Lodhorvá empties itself on what is locally known as a Rinn, or flat salt marsh, 14 or 16 miles beyond Bhuj. Here the water soon dries up, and can be turned to no account, the soil of the Rinn being unfit for cultivation.

The Lathi-ká-nadi issues from Márwár, and has two branches, one rising near, and passing by, the village of Márwá of Márwár, the Rinn or salt marsh of Áresar, and village of Tharri, where it changes its name to Rupá-ká-Bhálá; the other branch rises near, and passes by, the village of Bhàgti of Márwár, and over the flat grounds of Jinj. It is joined by the other branch about eight miles to the east of Lathi, and flowing on about 24 miles to the west spreads over some low flat ground near the village of Mohangar, covering sometimes a space of ground 20 to 30 miles in extent. This river has, however, had no water in it since 1825, when the people tell of a very heavy rainfall.

V. Climate and rainfall.—The climate of Jeysulmere is essentially dry and healthy, akin to that of Márwár. Epidemics are of rare occurrence. People seem to suffer chiefly from fever, spleen, and skin diseases, guinea-worm, and small-pox, which is of course endemic. As regards temperature, the heat is greatest in the months of May and June, and hot winds prevail with much violence. As soon as rain falls the

weather becomes cool and pleasant. The coldest months are from the middle of December to the middle of February. No observations on the rainfall or temperature have ever been registered, but the former is very slight indeed; in 1875, for instance, there were only two rainy days.

Chapter II.

I. History.—The Yadu Bhati Rájputs are of very ancient lineage; they claim descent from the Yadu or Jadu Kings, whose power was paramount in India at a very remote period of the world's history, Yadu being the patronymic of the descendants of Budha, the progenitor of the Somavansa (the Lunar or Indu race).

According to the ancient chronicles of Hindustán, Prága (the present Alláhábád on the Ganges) was the cradle of the race, after which Mathurá (Muttra on the Jamná) remained the seat of power for a long period. On the death of Hari Krishna, the deified leader of the Yadus, from whom the Bhati Rájputs claim lineal descent, the tribe became dispersed. Many of them abandoned Hindustán, among them two of the sons of Krishna, who proceeded northward beyond the Indus, and settled there. Some time after this, one of their descendants, by name Gaj, who founded Gazni in Afgánstán, being defeated and killed in a battle with the King of Khorásán, the tribe was driven southward into the Panjáb, where Sálbáhan, son of Gaj, founded a town called after his name, and conquered the whole region. His grandson was named Bhati; he was a great warrior and conquered many of the neighbouring Princes, and from him the patronymic was changed, and the tribe was thenceforth distinguished by his name. Shortly after this, the tribe was again driven southward by the King of Gazni, and crossing the Satlaj found refuge in the Indian desert, which was henceforth to be their home.

The above is a brief *epitome* of the early history of the Jadu Bhati race, which, although much shrouded in mystery and overlaid with legendary lore, is sufficient to show that the race is a very ancient one. It is probable that they, like the Ráthors, are descended from one of the Indo-Scythic tribes, who penetrated into Hindustán at a very remote period.

The Bhatis, subsequent to their entry into the desert tract, were engaged in constant struggles with the neighbouring tribes, whom they gradually overcame, and established themselves successively at Tarnot, Deorâwal, and Jeysulmere. The latter is now the capital of the State, and the two former are still in existence.

Deorâwal was founded by Deorâj, a famous Prince of the Bhati family. Shortly after his birth in the year 836 his father and all his kinsmen were treacherously massacred by the Barâhas, a neigbouring tribe, he alone being saved by the stratagem of a jogi, a Hindu religious mendicant. Deorâj became a great warrior and established the power of the Bhatis firmly in this desert tract. The title of Râwal also commenced with him, and he is counted as the real founder of the Jeysulmere family.

The Bhatis gradually extended their possessions southwards, and many of them became great freebooters, a character they have continued to bear ever since. In 1156, Jeysul, the sixth in succession from Deorâj, founded the fort and city of Jeysulmere, on a low ridge of sandstone hills, and made it his capital, as being more secure than his former residence, Lodorva, which was in the open plain. Subsequent to the founding of Jeysulmere there were a succession of warlike Princes, who were constantly engaged in battles and raids, and their taste for freebooting proved most disastrous, for on two occasions, *viz.*, in 1294 and shortly afterwards, the Bhatis so enraged the Emperor Âlâ-ud-din, that the Imperial army conquered and sacked the fort and city of Jeysulmere, so that for some time it remained completely deserted.

After this there is nothing especial to record till the time of Râwal Subal Sing, the 25th Prince in succession to Jeysulji, which marks an epoch in the Bhati history, in that he acknowledged the supremacy of the Dehli Emperor, Shâh Jahân, and was the first of the Jeysulmere Princes who held his dominions as a fief of the Empire.

The Jeysulmere Princes had now arrived at the height of their power; their territory extended north to the Satlaj, and included the whole of the province of Bhâwalpur, westward to the Indus, and to the east and south included many districts, subsequently annexed by the Râthors, and incorporated in Mârwâr and Bickâneer. But from this time till the accession of Râwal Mulrâj, the seventh ruler in

succession from Subal Sing, the fortunes of the State rapidly declined, and most of the outlying provinces were wrested from Jeysulmere.

Ráwal Mulráj succeeded in 1762. During his lifetime the State was virtually governed by the Minister, Sálem Sing, who was guilty of great cruelty and oppression.

Mulráj was the first Chief of Jeysulmere with whom the British Government entered into political relations: the Treaty was concluded in 1818.

Since the death of Mulráj in 1820 there have been no stirring events in Jeysulmere. He was succeeded by his grandson, Gaj Sing, who died in 1846, and his widow adopted Ranjit Sing, nephew of Gaj Sing.

The present Chief, Mahárâwal Bairi Sál, brother of Ranjit Sing, succeeded in 1864, having been adopted by the widow of the late Chief, Mahárâwal Ranjit Sing, who died without heirs.

II. Form of government with account of ruling family or dominant classes.—The present ruler of Jeysulmere is His Highness the Mahárâwal Bairi Sal, by caste a Yadu Bhati Rájput, and aged 27 years.

The family to which the Chief belongs is a very ancient one, and traces its descent from the deified leader of the Yadus Hari Krishna, or Kániá, who is supposed to have lived 1100 or 1200 years B.C. The Bhatis subdued all the tracts south of the Gárah,* but their power has been greatly circumscribed since the arrival of the Ráthors.

The constitution is very much the same as that of the neighbouring State of Márwár, but perhaps it is more of a tribal suzerainty than even that of Márwár, as the Bhatis are divided into numerous clans, which do not, as in Márwár, spring from one brotherhood; for instance, there are Maldotes, Kailans, Barsangs, Pohars, and Tejmalotes, all Bhatis, and probably branches of the same race, but not bound together by such close blood ties as the Ráthors. Many of the tribal Chiefs, though acknowledging the Mahárâwal as their suzerain, are to a great extent independent, insomuch that they pay nothing to their suzerain for their estates, which, in some cases, are equally divided amongst all the sons, whilst

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* *Note.*—The Gárah is composed of the waters of the Rehat and Satlaj.

in others, the eldest son succeeds, and the younger branches obtain only small portions of land as their inheritance. The Bhatis retain their Hindu notions, though with some degree of laxity, from their intercourse with the Muhammadans, on the northern and western frontiers. The districts are governed by Hákims, who have, however, but little real power in the Thákur's estates.

The administrative subdivisions are twenty-four in number.

Chapter III.

I. Principal crops.—Throughout Jeysulmere only rain crops, such as bájrá, jawár, moth, tíl, &c., are grown; the soil being light and sandy, good crops of bájrá are produced after a very slight fall of rain; spring crops of wheat, barley, &c., are very rare.

II. Agriculture.—As regards agriculture, the remarks under this head in the Márwár Gazetteer apply equally to Jeysulmere.

III. Irrigation.—Owing to the very scant fall of rain, irrigation is almost unknown in Jeysulmere.

IV. Land revenue.—If wheat or gram is ever grown, the Darbár takes from the cultivators from a fourth to a sixth share, and of the rain crops, such as bájrá, moth, tíl, &c., from a seventh to an eleventh share of the produce.

There are three different modes of collecting the Darbár share of the outturn, one called "kankhut," which signifies estimating the value of a standing crop, and thus determining the respective amount of the Darbár and cultivators' shares. A second that of calculating the value of a crop after it is cut, but before the grain is threshed out; this is locally known by the term "kari kúntá." A third practice is to divide the grain into shares after it is threshed out; this is called lattá. In addition to the share taken by the Darbár from the cultivator, there are the following other demands. The Dewán for the time being, the Kanwáriá, or man who looks after the crops in the interests of the Darbár, the Kámdár of the Kothár, or grain store, and the Mahárawal's

water supplier, are all entitled to a portion of the yield from the *ráiat;* this generally averages half as much as is taken by the State. For instance, supposing the outturn to be 100 maunds, and the Darbár share is an eleventh, then nine maunds go to the ruler, four and a half to the officials above-mentioned, and eighty-six and a half maunds to the cultivator.

Whereas, where the State demand is a seventh, it will get fourteen maunds, the officials seven maunds, and the cultivator seventy-nine maunds.

Jágirdárs take from such of their tenants as are of the ordinary cultivating class two rupees rent for as much land as they can cultivate with one pair of bullocks in one place. As regards other tenants, especially the fighting class, or men carrying arms, such as Rájputs, &c., jágirdárs allow them to till as much land as they like rent-free, and these men have in return to do service for the jágirdár; but on occasions of deaths or marriages in the landlord's family, such tenants pay Neotá (fees) consisting of cash, a camel, horse, or bullock, according to their means.

The same custom as regards landlord and tenant prevails in villages held as charitable grants, with this exception that the class of men bearing arms are not exempt from payment of Rupees 2 for as much land as they can cultivate with one pair of bullocks.

Chapter IV.

I. Land Tenures.—There are 461 villages in the State of Jeysulmere, of which 229 are fiscal, 71 held by jágirdárs, 32 as charitable grants, 11 under pattá or title deed, 109 in bhum, and 9 for services performed to the State.

There are no zamindárs in the State, the Darbár's and Jágirdárs' dealings with their tenants as regards land revenue are very simple, and have already been described.

There are two classes of jágirdárs in Jeysulmere, one holding their estates on what is called the basi tenure, that is in perpetuity: these jágirdars pay nothing whatever to the Darbár, either in the way of rent or service. The other tenure is that of pattá or title deed, the holders of these estates retain them at the pleasure of the ruler, but pay nothing.

A third tenure has lately come into practice by which villages are given for a single life.

Estates bestowed as charitable grants are held in perpetuity, and the holders of them are exempt from payment of any kind.

When a jágirdár holding an estate in perpetuity dies, the Darbár does not issue a new pattá, or deed, to the eldest son. The profit obtained from the soil is divided equally between all the sons if there happen to be more than one. So long as all agree together, this system is well enough, but it is most frequently a fruitful source of grievous quarrels. If a dispute takes place, a division of the land is made, either by friendly arbitration, or by order of the Darbár. Suppose there are four sons, each can cultivate as much land as he likes, and the gain is his alone, but if others cultivate, then the produce is equally distributed amongst the four brothers, the eldest gets no extra share: this system continues from generation to generation, and in some instances now a man's share in the land is very small indeed. This custom prevails principally amongst those Bhatis, descendants of Mahárâwal Kait Sing, who reigned about eleven generations ago, amongst whom the chief Thákurs are Jinjiniáli, Baru, Rindar, Dangri, and Satiáiá. Amongst the Kian and Barsang Bhatis, descendants of Mahárâwal Kahanji, the eldest son gets the estate; and if he has any brothers, they are allowed to cultivate as much land as they can themselves, rent-free, or they may employ one or two cultivators, and cultivate through them, paying no rent. Amongst the Thákurs of Jeysulmere with whom this custom prevails are those of Bikampur, Birsalpur, Giraj Sir, Sirdá, &c.

Bhum tenures. A tax of from Rupees 1-4 to Rupees 1-8 is levied from each holder of a bhum tenure. They have to perform service for the Darbár when called upon, for which they receive payment.

Shásan villages are held by Chárans, Bháts, and Shámis. The Mahárâwal has no jurisdiction in these villages, and if any one committing a crime flees to any of them for refuge, he finds sanctuary.

II. Proprietary and cultivating classes.—The proprietary classes are the Darbár and the jágirdárs; the cultivating are Játs, Bishnawis, and Rebáris amongst the Hindus. Large numbers of Muhammadans also cultivate.

Chapter V.

I. Population.—No census of the population has ever been taken; an approximate idea can only therefore be given. It has been estimated that the entire population of the State does not exceed 72,000 souls, which only gives 4·37 to the square mile; of these 43,500 are said to be Hindus, 26,000 Muhammadans, and 2,500 Jains.

II. Castes, clans, and tribes.—Thákurs come first amongst the population in the Jeysulmere territory, next to them are Bhumiás, then other Rájputs, who take concubines, and lastly, the Chákars or servants of the State, and Gujars.

The Rájputs of Jeysulmere are divided into the following Gots:—Bhati, Ráthor, Pawár, Solanki, Tánwar, Chohán, Purihar, Shishodiá, Khichi, and Jhalla.

Different kinds of Bráhmans are as follows:—Pushkarna, Srimáli, Joshi, Rájgur or Kesariá, Palliwál, and Gujar-gir.

The mahájans are divided into the following classes:—

Agarwál, Maheshwari, Oswál, and Bhattiá.

In addition to the above the population of the country is comprised of people of the usual castes—Chárans, Bháts Arorás, Lohánás, Bhojaks, Sunár (goldsmiths), Játs, Bishnawis, Rebáris, Shámis, Gusháins, Jatis, Sádhus, Khatris, Mális, Kalláls, Darzis (tailors), Khátis (carpenters), Siláwats (masons), Kumhárs (potters), Náis (barbers), Baris, Lakhárás, Kariá-gur, Mochis, Desántris, Dholis, Jágris, and Odes.

The Muhammadans of Jeysulmere, composing somewhat more than a third of the whole population, are divided into 76 classes:—

Báuris, Bhils, Gururás, Megwáls, and Khákrobs (sweepers) form the lowest castes in the country.

III. Religion.—Of the population of Jeysulmere the worshippers of Sakti (Sáktas), the female principle, locally known as Devi Mats, form by far the larger proportion of the Hindus, it being calculated that they number about 31,000. The followers of Vishnu are said to be 4,500, Sivites 3,500, Jains 2,000, low castes 5,000, and Muhammadans, as stated before, 26,000. There are altogether 68 temples belonging to the followers of Vishnu, 24 to Sivites, 37 to

the Sáktas, and 19 Jain temples, of which 12 are situated in the city of Jeysulmere and seven in the districts.

IV. State of society.—The head of society of the State is of course the Mahárâwal, who possesses an annual income of a little over £10,000. The family deity of the rulers of Jeysulmere is Swángiáji, a goddess to whom there are several temples erected in the State. Swáng means a spear, and the legend about the household deity of the Bhatis is as follows :—

In the time of Sree Krishan, the ruler of Magadhes, the country now known as Behár was named Jarásindh. He had in his possession a spear which had been given to him by the gods. It was such a remarkable weapon that it never failed to kill any one against whom it was directed. All the Yadu clan were much afraid of this spear, so they applied to Kálká Devi on the subject. Kálká Devi, taking the form of seven women, went to Jarásindh, and by deceit or treachery obtained the spear from him and gave help to the Yadus. Ever since then the Yadus have worshipped the goddess Kálká under the name of Swángihiji, or taker of the spear. The name has now become corrupted to Swángiáji.

The principal Thákurs of Jeysulmere are—1, the Ráo of Bikampur; 2, Ráo of Birsalpur; 3, Thákur of Jinjiniáli; 4, Thákur of Baru; 5, Thákur of Rindur; 6, Thákur of Gaean; 7, Thákur of Girajsar; 8, Thákur of Dángri; 9, Thákur of Sirdá.

Amongst the official classes of Jeysulmere are Sá Mehtás (Oswáls) and Tawuri Mehtás (Maheshwaris). These families are Mosáhebs, and hold hereditary posts of importance under the Darbár. All Dewáns of the State are selected from the latter class. Sá Mehtás generally hold posts as accountants. Men of the Prohit, Bias, and Áchárj caste are likewise entrusted with important duties.

Half a century since the thriving class of Palliwál Bráhmans occupied many large villages in the districts about the capital, but they were all compelled to forsake their homes by the exactions and tyranny of the then Minister, Zálem Sing. Of these villages bare walls and roofless houses are now the only vestiges.

The main part of the population lead a wandering life, grazing their flocks and herds. A large portion of the grain consumed is imported from Sind. As a general rule, the population cannot be considered well-to-do, and women, wearing ornaments, even of the simplest description, are rarely seen.

V. Occupations.—The Megwáls (a low caste) of the country make *luis* or blankets of sheep's wool. Goats' and camels' hair are used for making small bags and druggets; girths for camel saddles are also made of sheep's wool. Cups and platters are made of the stone of the country. There are no other manufactures. A great number of the inhabitants are graziers, and keep large herds of camels, horned cattle, sheep, and goats. It is said that from 10,000 to 12,000 goats and 4,000 to 5,000 sheep are annually sold, while bullocks in considerable numbers are exported. Camels are chiefly bought by people of the country, there being little or no export of these animals.

The principal trade of Jeysulmere is in wool, ghi, camels, cattle, and sheep, all of which find a ready market in Gujrát and Sind. Grain, sugar, foreign cloth pieces and other miscellaneous articles form the chief imports; neither local manufactures nor local crops suffice for local wants.

Most of the people use country cloth, but some wear English cloth also. Country cloth is prepared by the Megwáls and Muhammadan weavers.

Men of all professions get eight annas a day for their daily labor, and their monthly pay varies from Rupees 4 to 8.

Chapter VI.

I. Judicial system.—There is one Civil Court at Jeysulmere. Criminal cases are disposed of by the Dewán at the capital, and in the interior, by the Hákims of districts. The Mahárawal alone has the power of life and death.

II. Jails; Police.—There is no regular Jail at Jeysulmere. Prisoners are confined in the Fort, or in such places as the authorities may choose to place them.

The Mahárawal has a force which may be called one of police, rather than anything else, consisting of 651 infantry, 375 of whom are generally on duty at the capital, and 276 in the district. Of the latter many are mounted on camels, the animal ordinarily used for purposes of locomotion in those sandy tracts. The cavalry number 155, which are equally distributed between the capital and the outlying parganás. Of these 40 are Sikhs; the rest of the force, both infantry and cavalry, are natives of Rájputáná, or of the

bordering districts of Sind. These men are armed chiefly with the ordinary matchlock, sword, shield, or spear of the country, but have no drill or discipline; they are however very good as police.

III. Education.—Education is at a very low ebb in the State. Government schools there are none. Jatis (Jain priests) are the chief school-masters, but their teaching is very elementary.

Chapter VII.

I. Communications.—There are no made roads nor staging bungalows in Jeysulmere, but the following are the principal routes:—

1. *From Jeysulmere to Jodhpore.*

Basanpur, 11 miles.

Chandan, 16 miles.

Láthi, 13 miles.

Udhániá, 12 miles (Máṛwáṛ).

On this route carts can travel; water, though not very good, and supplies plentiful.

2. *From Jeysulmere to Bickáneer.*

Basanpur, 11 miles.

Chandan, 16 miles.

Bahádariá, 14 miles.

Lohárki, 14 miles.

Sáhar or Utargar, 18 miles.

Shekhásar, 12 miles.

Báp, 10 miles.

Zálem Sing-ke-Sar, 12 miles.

Ṇokhrá, 12 miles.

Carts can travel by this route, and water and supplies are procurable.

From Utargar there is also a route *viá* Phalodí, 16 miles, to Nágor of Máṛwáṛ.

3. *From Jeysulmere to Bháwalpur, Diráwar, Áhmadpur, and Khánpur.*

Choudhri, 16 miles; sweet water from tanks and wells.

Naharze, 12 miles; water brackish.

Boli, 24 miles; water sweet.

This route is only fitted for camels.

After Boli of Jeysulmere there comes Nohár of Bháwalpur, 20 miles.

4. *From Jeysulmere to Áhmadpur* (2), *Kot Sabzal, Khaerpur, and Áobaorá.*

Lanilá, 14 miles; water sweet.

Sanu, 16 miles; water sweet.

Rámgar, 10 miles; ditto and brackish.

Rámáo, 24 miles; water sweet.

Tanot, 16 miles; water brackish.

By this route grain is brought from Sind to Jeysulmere on camel; carts can travel by this route.

5. *From Jeysulmere to Arori, Sakkar, Shikárpur, Jacobábád, and Ladkháná in Sind.*

Chatrail, 14 miles; wells, water sweet.

Kachuri, 14 miles ditto ditto.

Kholiwálá, 10 miles, ditto ditto.

Gotáru, 40 miles; no water between last stage and this; the next stage is Mithráo in Sind, 48 miles.

This route is through the sandy desert, and is a very difficult one, water being found at stages far apart from each other.

6. *From Jeysulmere to Mirpur and Khángar.*

The first three stages of this route are the same as those in No. 5.

Hakráthalá, 24 miles; wells, but water brackish.

Hingolá-ká-Thalá, 12 miles; well, water bad.

This route is only fit for camels; huge tibbás or sand-hills are met with.

7. *From Jeysulmere to Khaerpur.*

The two first stages the same as in No. 5.

Sidhámran, 10 miles; water sweet.

Malákrá, 16 miles; water sweet.

Sháhgar, 32 miles; water, sweet.

Another difficult route, only fit for camels; huge sand-hills are met with.

8. *From Jeysulmere to Umarkot and Haidrábád, Sind.*

Sattá, 14 miles; water sweet.

Khori, 14 miles ditto.

Bhajlar, 30 miles ditto. Sandhills met with on this stage.

Gerlá, 10 miles; water bad.

This route is only a foot-path fitted for camels.

9. *From Jeysulmere to Gadrá of Sind,* en route *to Kachh, Bhuj.*

Karwán, 20 miles; water sweet.

Deorá, 20 miles; water sweet and brackish.

Kohrá, 14 miles; water sweet.

This route is only for camels.

10. *From Jeysulmere towards Bármer.*

Dhanwa, 10 miles; hard road, water sweet.

Devikot, 16 miles; water good.

Bijorái, 14 miles ditto.

Carts can travel by this route.

11. *From Jeysulmere towards Bálotrá of Márwár.*

The first two stages are the same as in Route No. 10.

Olá, 24 miles; water plentiful and sweet; carts can be used on this stage.

II. Principal Towns.—The principal towns of Jeysulmere, not including the capital which is said to contain 3,886 houses and 8,000 inhabitants, are Bikampur, Siran, Nachná, Khori, Khábá, Kaldhará, Satu, Jhinjiniáli, Devikot, Báp, Baláná, Satiáiá, Baru, Chayan, Lohárki, Nawan Tálá, Lathi,

Dangri, Bijorái, Mandai, Rámgar, Birsalpur, Girajsar, Mohangar, Kishangar, Tanot, Sháhgar, Buhli, Bhainsrá, Kánásar, Ranjitpura, Deorá, Bhadli, Mahájálar, 34 in number, with an estimated population of 32,620 inhabitants.

III. Fairs and Holy places.—Two large fairs are held. One of these is celebrated on the last day of the month of Baisákh or April at Bramhundá, about 10 miles from the city of Jeysulmere. It is attended by the followers of Vishnu, and Devi, and Shámis. About 5,000 or 6,000 people visit the place on the occasion. The fair lasts for two days. The other fair is held in honor of Goga (a saint) at the same place in August or September of each year, and on this occasion also about 3,000 or 4,000 people assemble. Other fairs of less note are also held, but no trade is carried on at them. The two first mentioned are religious fairs, and the others are held on occasions of local festivals.

IV. Antiquities and remarkable places.—The capital city, Jeysulmere, was founded in the year 1156 by Ráo Jeysul. It is situated in a broad belt of rocky ridges of small altitude, and is built chiefly of a fine yellow sandstone. At a short distance the color of the walls gives an appearance of mud, but on closer inspection the excellent quality of the stone cannot fail to attract attention, not only for its durability, but for its fine grain and texture, affording a great scope to the skilled architect. This has been thoroughly appreciated by the wealthy inhabitants, for in few places is such exquisite carving in stone as that which decorates the houses of some of the opulent Oswál and Palliwál merchants in Jeysulmere to be seen.

The fort caps or embraces a small hill, which overlooks the town. Its elevation may be estimated at about 250 feet, and the length at about 350 yards. The walls, which afford a double line of defence, are about 25 feet in height, and of great strength, being constructed with large blocks of the same sandstone of which the city is built. The plan of the fortification is very peculiar. It is seemingly a succession of towers, or circular bastions, the connecting curtains being also curved. Huge round boulders lie in close array along the battlements, ready for offensive purposes in case of assault. The prospect from the ramparts is not fair or attractive. The foreground presents a succession of sterile, rock-bound ridges, barely clad with a few stunted bushes, whilst on the horizon the low undulations seem to mark the commencement of the still more arid desert and sandhills.

The Mahárawal's palace surmounts the main entrance of the fort, and is an imposing pile; but the interior is ill-arranged, and frittered away into numberless small apartments.

Water is obtained from three good wells within its precincts.

The Jain temples in the fort are remarkable for their beautiful stone carving. The oldest was built in A.D. 1371.

Lodorva, a few miles from Jeysulmere, was, for a time, the capital city of the Bhatis, but is now in ruins. There is however an ancient Jain temple still standing.

Tanot, founded in A.D. 731 by Ráo Tano, was the first seat of power of the Jadu Rájputs on their settlement in the desert.

The principal forts are those of Kishengurh, Ghotáru, Bikampur and Nachná, while those of Birsalpur, Deorá, Lathi and Sháhgar are of less note.

Exd.—J. T. F.